

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, JAN. 18, 1917

NEW SERIES, VOL. XIX, NO. 3

A Thirty Thousand Dollar Campaign For Education.

At practically a full meeting of the Education Commission on January 8th, it was decided to launch a sixty days' campaign for thirty thousand dollars.

This is for the purpose of winding up the one-hundred-thousand-dollar campaign which the Commission has been waging for Clarke Memorial College and the Mississippi Baptist Woman's College.

It will take this much to finish out the one hundred thousand dollars necessary to meet all outstanding indebtedness on these two institutions and pay the expenses of the campaign.

The immediate need is five thousand dollars with which to meet over-due indebtedness on Clarke Memorial College, and sixteen thousand dollars to meet obligations on the Woman's College. The Mortgage Securities Co., of New Orleans, who hold the bonds of Clarke College, have informed the Commission that unless five thousand dollars is paid by February 15th that they will have to foreclose the mortgage on the college. The First National Bank of Commerce, of Hattiesburg, is generously carrying the Woman's College account, but payment must be made by May the first.

To allow foreclosure would imperil Baptist credit and put the denomination to open shame before the world.

We are looking to the Baptists of Mississippi to meet this crisis in their educational affairs like they have met every other crisis.

There are individuals of large means to whom the appeal must chiefly be made, and who must come to our rescue. This is an hour for men who have money. God has blessed some of our people in a large way. To these favored ones we are now looking for deliverance. Let these and every other Baptist in Mississippi do his duty.

Dr. W. Y. Quisenberry has been placed in charge of the campaign and is now in the field. Behind him stands the united Commission, and through the Commission the whole denomination. Report to Rev. J. B. Lawrence, Superintendent, Jackson, Miss.

W. M. WHITTINGTON,
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J. B. LAWRENCE, Supt.

SERMON SECTION

HOW TO BE SAVED, AND HOW TO BE HAPPY AFTER ONE IS SAVED.

(Sermon by W. A. McComb, D. D., published by request of Clinton church.)

The text is found in John's gospel 15:7, the first clause, and reads, "If ye abide in me."

To abide in the Lord is to live in Him, have one's abode in Him to dwell in Him.

In order to abide in the Lord one must first get in the Lord. The question naturally arises, How is this done? To answer that question is to propound the question, How is one saved? and that brings us to the theme of our discourse, which is, "How to be saved, and how to be happy after one is saved."

There are just two things to be done on the part of man in order to be saved. One of these is repentance and the other is faith—repentance toward God and faith in our Lord Jesus Christ. In connection with this the Holy Spirit works regeneration in the heart, and thus the triune work of repentance, faith and regeneration takes place in the heart and life of the individual, and he is thereby translated out of darkness into light, out of death into life. But what is repentance? Repentance is a change of mind. Not the mere mental assent of the mind, but that deeper meaning which goes into the moral realm of the mind, which leads to a change, not only of the conduct of the individual but also to a change of his character. This change is wrought by the Holy Spirit and is accompanied by a great moral upheaval and spiritual revolution. He has passed a crisis in his life. He will never be quite the same again. His mind has been changed and he looks at things from a different angle, from a different viewpoint. In fact, in all the essentials of his being he is a different and a new man. That is repentance and the Savior said, "Except ye repent, ye shall all likewise perish."

If one's life has previously been that of an outbroken sinner, then after repentance it is reformed. But if one's life has been correct in deportment before repentance, there may be no perceptible change in his conduct, but there will be a great change in his motive. He was previously prompted by selfish motives but now he will be prompted by motive of love and the glory of his Savior; and while men may not detect much if any change, yet there has been a great change, a change of the inner moral being of the individual. This is repentance and it is necessary to get in Christ in the sense which the text implies.

The other human condition of salvation is faith. Faith has been defined as the appropriating grace. That grace by which one accepts Christ as Savior and Lord. It is taking God at His Word. He said, "He that believeth on the Son hath everlasting life." Faith accepts that as true and believes on the Son and has everlasting life. But faith has a two-fold meaning. It has

not only the receiving quality but also the committing quality. Paul said, "I know Him whom I have believed (or received) and am persuaded that He is able to keep that which I have committed unto him. Paul received Jesus as Savior and committed his soul to His keeping. Thus in the work of repentance and faith wrought by the Holy Spirit, regeneration is also wrought, and thus the triune work of repentance, faith and regeneration takes place in and through which one comes into Christ—comes into salvation—comes into a saved state. This then answers the first question, "How to be saved." The second question raised is, "How to be happy after one is saved."

The text says, "If ye abide in me." The question naturally arises, "Is it possible for a saved man not to abide in the Lord?" Or putting it another way, is it possible for one to be in the Lord today and out of Him tomorrow? The text evidently raises the question when it says, "If ye abide in me." The "if" expresses a doubt as to the permanent abiding. But in connection with this we turn to John 10:27-29, and we read, "My sheep hear my voice and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." There can be no possible doubt as to the meaning of these verses. It teaches beyond the shadow of a doubt the security of the believer.

Then since Scripture does not contradict itself, we are forced to the conclusion that our Savior was talking about two different things in these two separate passages of Scripture.

In John 10:27-29 he is discussing salvation. The Jews asked him how long he would keep them in doubt as to his Messiahship. Jesus answered them, I told you, and ye believed not. Then he goes on to tell them the reason they do not believe, is because they are not of his sheep. Then he gives them verses 27, 28 and 29, which in the light of the context is bound to mean **relationship**, and declares emphatically and unquestionably that this relationship is as strong as the power of God, which is omnipotent, and hence cannot be broken.

We turn now to John 15:7, our text, to find if we can harmonize it with John 10:27-29.

We notice by reading the context of John 15:7 that the Savior is not discussing salvation, but on the other hand He is discussing **fellowship**. He uses the figure of the vine and the branches to show the beautiful union between himself and the believer and forthwith upon this basis he begins to discuss fruit bearing. In verse 8 He shows how the Father is glorified in the bearing of much fruit.

In the tenth verse He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. Love here evidently means joy, peace, happiness, for in the next verse He says, "These things have I spoken unto you, that my joy might remain in you and that your joy might be

made full." This eleventh verse is the key to the entire chapter and gives the object of it, which is, viz: the joy of the believer.

That brings us to the statement of the true interpretation of the text viz: to abide means to abide in the **fellowship** and not in the **relationship**. The relationship is already established and is as strong as the power of God and cannot be broken; while the fellowship is only as strong as our obedience and consequently may be broken.

This observance of this difference between fellowship and relationship is necessary to a correct and satisfactory interpretation of the Bible.

The child disobeys the parent and through disobedience breaks the fellowship and as a result there is unhappiness between parent and child. But after a while the child repents and says he is sorry, and asks forgiveness. The father gladly forgives, and the fellowship—not relationship—is restored and happiness follows.

In the text Jesus said, "If ye abide in me," in which He meant, "If ye abide in my fellowship."

The second thought in our subject was "How to be happy after one is saved." The answer to this question is, "Keep the fellowship unbroken."

David committed a great sin and was very unhappy—he was miserable. In his penitence he cried unto God for forgiveness and for the restoration of the joys of salvation. He had broken the fellowship by sin and he paid the penalty through remorse of conscience.

Peter denied his Lord, and broke the fellowship and was miserable, "and went out and wept bitterly."

The reasons Christians are not happier is because they allow the fellowship to be broken through sin.

The martyrs went singing to the stake, which was a surprise to their enemies, but the joy was the result of the abiding Christ. The joy of the missionary is often the subject of remark, by other Christians. The missionary by virtue of his isolation, either on the foreign field or the destitute section of the home land, is forced to an abandonment of the world, a consecration to his Lord which insures that obedience, the outgrowth of which is fellowship and consequently joy.

One of the benefits arising from evangelistic meetings, and especially when they reach the proportions of a revival, is that they cause people to discover that they have broken the fellowship and consequently they have lost the joys of salvation. The only way to have the joys restored is to confess the sin and be forgiven and restored to the fellowship of the Lord.

One may be a member of the church and in full fellowship outwardly and yet his fellowship with the Lord be broken and he very unhappy. I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To be joyous Christians we must be obedient Christians. If we allow ourselves to harbor in our hearts or practice in our lives known sin, that breaks the fellowship and destroys the joy, and the spiritual life withers. John 15:6, "If a man

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5:6, "If a man

abide not in me he is cast forth as a branch and withereth and men gather them and cast them in the fire and they are burned." That does not have reference to the final destruction of the soul. But it does have reference to the withering of the spiritual life and the burning of remorse from broken fellowship caused by disobedience. The most miserable man in the world is a back-slidden Christian. David and Peter and others have cried out in anguish of soul for forgiveness and restoration of the joys of salvation.

To abide in the Lord leads to activity in service.

David said, "Then will I teach transgressors thy ways and sinners will be converted unto thee."

It was after Peter had wept bitterly and been restored to fellowship that he preached the Pentecostal sermon and three thousand souls were saved. It was the restored Peter who had the vision on the housetop and then took the gospel to Cornelius' household.

It is when the fellowship is intact and the joy is abounding that Christians are fruitful and souls are saved and the kingdom is advanced.

It is then that people find joy in Bible reading. It is then that the religious paper is more interesting than the secular paper. It is then they study missions, Christian education, orphanages, hospitals and pray for them and delight to contribute to their support. It is then we can say with the psalmist, "I was glad when they said unto us, Let us go unto the house of the Lord." It is then that the preached word is largely attended. It is then the prayer meeting is flourishing and spontaneous, the brethren testifying in "psalms, hymns and spiritual songs," and that is, "how to be saved, and how to be happy after we are saved."

FACING THE NEW YEAR.

Using a military figure, we would say, "Face about." Before these lines go to press we shall be standing on the threshold of a new year. We leave behind us the old year with its blessings, its failures, its disappointments, its omissions and shortcomings. With a keen sense of dissatisfaction with present attainments we turn our careworn face toward the future with peculiar interest. No time now for scoldings because of past failures and defeats. We must face the new year with hope. The thought that it is new invests it with new interest. Verily it is its novelty that lends charm to it. Since it is so, shall we not face it with new zeal, new enthusiasm, new determination that we will make the most out of whatever it may hold in store for us?

"How good is man's life, the mere living,
how fit to employ,
All the heart and the soul and the senses
forever in joy."

It is important that we face the new year with a sense of dissatisfaction with all that we may have accomplished during the old which is now come to an end. For, is it not the unprofitableness, and the disappointments, and the failures which we have ex-

perienced in the year just past, that lends point to the welcome which we give to the new? To be sure, we are not to look back upon past victories with disdain, but all that we may have done was not as good as might have been. With steady hand and buoyant heart, we seize the hand of the new year with renewed vigor and firm purpose that we will endeavor to make improvement over the old. It comes in with new promise, better than the old. The old has decayed and vanished away, save that which we may hold and use as stepping stones to yet higher achievements. Let us press into it with that same characteristic spirit of him who said, "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The new year comes to us with radiant hope and commands a joyous welcome, because it comes with boundless treasures of new and old for our enjoyment. As regards the old—its failures and heartaches over imperfect work, are only messengers who speak their words of encouragement and admonition to us, bidding us profit by the sad experiences of the past. The new comes exhorting us to expand our vast capacities for the enjoyment of God's inexhaustible stock of good that all may have that love Him and do His commandments.

While these lines are being written the thought comes over me that God does not hold an undivided sovereignty. He who ruleth the heavens, and holdeth the universe in the palm of His hand—ruleth supremely over all. Therefore, as you enter the portals of the new year, beloved, do so with firm faith that whatever is He allows, and allows for some good purpose of His own. The future may hold in store for me and you some unknown conflict which will bring tears and sadness but know thou, my child, that out of the refiner's fire comes forth the pure gold. Whether it shall be victory or defeat, survey the whole and you will plainly see that God ruleth all, and is in all, and over all God blessed forever.

J. S. DEATON.

Clinton, Miss.

ERRORS OF OUR DAY.

The second error is Galatianism. This means mingling the law with grace. In these days many teach that justification is partly by grace, partly by law. Others teach that grace is given to enable the helpless sinner to keep the law. This error is corrected in Paul's letter to the churches of Galatia. The first form of this error was that the law mingled with faith was the foundation for the sinner's justification. This error the apostle corrected by reference to the Abrahamic covenant in the third chapter of Galatians. He makes clear that the gift of the Spirit is by faith not under the law (Gal. 3:2-5). He further answers the error by reciting the covenant made with

Abraham, which was wholly by faith and not by works of the law.

The second feature of this error was that the believer was made perfect by keeping the law. This is no strange doctrine in these last days. Paul's answer to this error was that the Holy Spirit through sanctification made the believer perfect. In the fifth chapter, 16th verse, the Holy Spirit does the sanctifying not the law. In the fifth chapter (22, 23, 24), Christian character is produced by the work of the Holy Spirit not by law or self-effort. It is true the believer who has been justified and who has standing in sonship must yield himself to the Holy Spirit that fruit may abound that growth may result. When we speak of Christian character, we do not mean moral uprightness or legal correctness but graces in possession in the justified soul, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." One writer suggests that we have three trinities here—love, joy, and peace, which was the inner experience of the soul, that the next three pointed outward to our fellow men—long-suffering, gentleness, and goodness. That the last three point upward toward God—faith, meekness, and self-control. If these abound in a justified believer his conduct will be the out-working of the new life in Christ Jesus.

We are not keeping the law in connection with our faith, in order to be saved. We are justified in our faith by what Christ Jesus has already done. God the Father looks at us and He gives us standing as sons, not for what we were, or what we did, or could do, but what His Son did for us. Our standing is in Christ Jesus, God's Son. Salvation is one thing, reward for works after we are saved, quite another.

A justified believer may be worldly, even go into sin; that does not change his standing in sonship. A believer committing sin does not break his relationship, for this relationship does not depend on what he has done or can do but on the sacrifice which Jesus made. Our standing then does not depend upon us but Jesus and upon our walk depends several things.

First, the believer's communion with the Father is broken with sin. It destroys his comfort, for on our faithful walk after we are justified depends our comfort and happiness.

Secondly, for a believer to sin oftentimes mars or destroys his influence so he could do no service for his Master.

Thirdly, it retards his growth in grace and depletes his joy.

Fourthly, the justified believer will be chided for his sins if they are not judged and confessed. (I Cor. 11:31; I John 1:9.)

Great ignorance obtains with a host of our Baptists relative to our standing in sonship, which is by faith and rewards rendered for service after we are saved. Let us correct this error, first, by teaching our standing before God depends on what Christ Jesus did; second, our comfort and communion depends on our walk and keeping in touch with God by a careful life. Third, that He will reward the saved for services rendered at His coming.

R. L. BAKER.

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word, which must accompany the notice.

EDITORIAL.

TYPES OF BAPTISTS AND THE BAPTIST TYPE.

Under this title, Dr. E. B. Pollard, profes-
sor in Crozer Theological Seminary, con-
tributes an article in the Review and Expos-
itor, the quarterly magazine edited by the
faculty of the Southern Baptist Theological
Seminary. The purpose is to indicate speci-
ally the differentiating marks of Northern
and Southern Baptists. Dr. Pollard is a
native of Virginia, alumnus of Richmond
College, and of the Southern Baptist Theo-
logical Seminary, now teaching in a North-
ern seminary. From this it would seem he
is in position to know the subject on which
he writes. Furthermore, he is a careful stu-
dent and close observer. The article in
question is not intended to express a pref-
erence for one or the other type, and it
would seem that neither of these could com-
plain of injustice at his hands. Certainly
the Southern Baptist would be willing to
accept his estimate and characterization,
though not all his deductions. The out-
standing feature of the Southern Baptist
is represented as emphasis on authority and
that of the Northern Baptist as emphasis
upon freedom. The one expresses itself as
loyalty to the written word, and the other
as insistence upon freedom of individual in-
terpretation and application of the princi-
ples and spirit of the New Testament, rather
than compliance with the letter. Truly, Dr.
Pollard says, this distinction will not be ap-
plicable in every individual case, North and
South, but that it marks the types which
each section embodies.

We could hope that the characterization
set forth of our Northern Baptists is an over-
statement, which we are inclined to think it
is. But there are some, probably many out-
spoken teachers among Northern Baptists
whose conspicuous position or whose clamor-
ous persistence has given their statements
more weight than their numbers would seem
to justify.

Mark you, the difference between the two
types is not that one insists more than the
other on the right of every man to interpret
the words of the Scripture for himself. On
that point there is no distinction, all Bap-

tists alike insisting upon the absolute right
for each one to read and interpret the Word
for himself and the right of each to unhin-
dered access to God. But the difference re-
solves itself into the question of where the
authority for a Christian is located, within
himself or within the Word of God. Dr.
Pollard would say perhaps it is a difference
of emphasis, the one laying more stress on
the written word and the other more stress
on the inward intuitions and impulses of the
Christian. Or to use his figure: One re-
gards the Bible as statute law, the other
as common law, simply precedents for our
guidance in similar cases.

Now that there are precedents or princi-
ples which we are to apply to present-day
duties and conditions, none would hardly
deny. But that it is simply a book of pre-
cedents we are not prepared to concede for
a moment. It has never been our idea that
a constitution is an elastic instrument to be
twisted about like India rubber, according
to the whim and caprice of the individual,
or even a whole generation. So far as we
are acquainted with ourselves, we are not
an ecclesiasticist, institutionalist or tradi-
tionalist, but we have no aversion at all to
being and being called a New Testamentist.
We believe it is the full and final and all-
sufficient guide and authority in Christian
life and conduct. We do not believe that
it was ever intended to be subject to modi-
fication or eclipse by any other authority.
There can be no dual authority. We cannot
serve the New Testament and any inward
light, individual or collective, personal or
ecclesiastical, or the expression of the spirit
of the times. This is not to deny the exis-
tence or the value of inward spiritual illum-
ination. We believe in a living God within
a living Christian soul; that the mystic ele-
ment in Christianity is a reality and a glori-
ous experience; but is cannot supplant or ri-
val the authority of God's Word. There is
but one word of God, there are millions of
Christians and if their inward light is not
according to the revealed word, then the
light that is in them is darkness.

This is not to say that any one man's in-
terpretation of the word is the standard of au-
thority, nor any interpretation of it embod-
ied in the creed of a whole denomination.
Quite the contrary. None of these can be-
come final authority even for the church or
individual who gave it expression. We must
suffer nothing to weaken the sole and abso-
lute authority of the will of God in Christ
Jesus made known to us in His own Book.

Dr. Pollard attributes to this characteristic
difference between the two types of Baptists
the fact that one insists strongly upon doc-
trines that distinguish Baptists from others,
while the other is ready to hold them in abey-
ance for the sake of co-operation such as
is under discussion among those conducting
mission schools. We think he is entirely
correct in this tracing of cause and effect.
He also calls attention of the disposition of
Northern Baptists to soft-pedal the question
of communion and baptism. He does not
use that verb, nor the more modern "pussy
foot." These facts all have their root in
the lessening authority of the Word of God.
The hope not only of the Baptists but of the

whole of Christianity is in the full recogni-
tion of the authority of Jesus as revealed
in His Word. The source of all confusion
and disintegration is in the relaxing of this
authority as sufficient and final.

Among the reasons given by Dr. R. W.
Weaver for accepting the education secre-
taryship in Tennessee, are the following:
"Nearly one-half of the State's population
today is Baptist by membership or by belief
and inclination. Were we furnishing to
Tennessee our share of leaders, in all walks
of life where moral and intellectual ability
is required, one-half of the men and women
of prominence would be Baptists. In point
of fact, by this test, we rank among the de-
nominations fourth or fifth. The reason is
evident; the widespread indifference of
Baptist fathers and mothers to education.
It is a lamentable fact that not more than
one Baptist boy or girl out of every hun-
dred who has reached high school age en-
ters the high school. My interest in denom-
inational schools has led me to an even
greater interest in our rural schools. The
past two years have witnessed the most re-
markable revival in Christian education
which the past eighty years records. The
council of church boards of Christian educa-
tion has a constituency of 17,000,000 mem-
bers in the evangelical denominations of
America. This body is now inaugurating a
nation-wide campaign in the interest of
Christian education. The M. E. church,
South, has raised in the past two years six
millions of dollars for Christian education
and will continue the effort until \$20,000,000
have been secured. The University of the
South paid off this summer an accumulated
indebtedness of \$400,000 and is getting ready
for an endowment campaign which will run
into millions of dollars. In eight Southern
States Baptists are engaged in raising over
\$6,000,000 for Christian education. In all of
our state conventions held this year the
greatest enthusiasm prevailed regarding
Christian education."

S. S. BOARD RECOMMENDATIONS.

January 13, 1917.

At the December meeting of the Sunday
School Board, the following proposition was
submitted for consideration. It was referred
to a committee, and upon a favorable report,
was unanimously adopted at the January
meeting of the board which has just been
held:

"That the Sunday School Board recom-
mend to the Southern Baptist Convention at
its next session the appointment of a com-
mission to consider the plans now being op-
erated for ministerial relief in the various
states, and also as to whether it is practica-
ble at this time to organize a movement for
raising a large sum of money as a permanent
fund for providing for aged ministers;

"That pending the submission of this rec-
ommendation to the Southern Baptist Con-
vention, and the report of such a commission,
if appointed, this board now set aside the
sum of \$100,000 to be held intact as a contri-
bution to such a fund when established."

The board has been moved to this action
at this time by three main considerations:

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by Dr. R. W. education secretary the following: state's population ship or by belief re furnishing to ters, in all walks intellectual ability men and women Baptists. In point k among the de. The reason is indifference of rs to education. t not more than t of every hun- h school age en- interest in denom- me to an even al schools. The ssed the most re- stian education rs records. The Christian educa- 17,000,000 mem- denominations of w inaugurating a the interest of M. E. church, st two years six ristian education until \$20,000,000 University of the r an accumulated d is getting ready n which will run n eight Southern d in raising over eation. In all of d this year the vailed regarding

RECOMMENDATIONS.

January 13, 1917. g of the Sunday g proposition was a. It was referred favorable report, at the January ch has just been ool Board recom- rist Convention at ntment of a com- ns now being op- ef in the various her it is practica- e a movement for ey as a permanent d ministers; mission of this rec- htern Baptist Con- such a commission, now set aside the intact as a contri- en established." ved to this action in considerations:

(1) We believe that we can safely set aside this sum of money from our assets for a cause of supreme importance; (2) yet with the changing business conditions which we face, it is doubtful if there can be in the immediate future a time when so large a gift can again be made; and (3) it is our belief that a really great and far-reaching movement for adequately caring for aged ministers is the greatest present unplanned-for need among Southern Baptists, and if such a movement is to be a worthy one, it will require some great gifts to give it the proper impetus.

We hope this action of the board, which is purposely announced far in advance of the meeting of the convention, will lift this movement to a leading place and assure such attention as will develop plans for an effort worthy of such a cause and such a people. Our hope is that by May, 1918, the convention may see its way to begin a great campaign, based on sound principles, for the attainment of this object though of course the whole matter is submitted to the convention for its decision.

Since the board began to consider this matter some weeks ago, our attention has been called to the fact that others, notably several of the state conventions, had taken similar action. This is not unnatural in a time when so many denominations are giving attention to this important matter. We can all co-operate the more readily to have this question presented in the best possible way to the coming convention at New Orleans, a meeting to which we are all looking forward with more than ordinary interest.

I. J. VAN NESS,
Acting Corresponding Secretary.

The Standard, of Chicago, has a ringing editorial in the issue of last week in which it shows the folly of Northern Baptists protesting against government aid in this country to religious institutions while accepting government support for its mission schools in India, Burma and Assam. The practice on the mission fields is justly condemned as a violation of all that Baptists have contended for and a cowardly sacrifice to opportunism. The latter statement to our mind is true and can be said with equal force with reference to the plea that many are urging in favor of the necessity for co-operation of various denominations in mission schools. We should like to reproduce the whole article, but must be content with this paragraph: "And, after all, perhaps the great need today is for the whole modern foreign mission movement to get back to its primary aim and be true to its real mission, which is to convert rather than educate the world. The first great missionary expansion of Christianity did not depend upon the philanthropic and educational factors that are deemed so essential for the success of the present movement, nor was it partly financed by the state, directly or indirectly; and we indicate, even though unwittingly, our lack of vital faith by all our indirectness of methods."

The second Sunday in January was the twentieth anniversary of Pastor H. Boyce Taylor at Murray, Ky., and still he is a young man. He is one of the greatest pastors in the country, maintaining a strong evangelistic and missionary passion in his church, which is growing steadily. The church will celebrate by having a home-coming and roll call. We wish for him and them two-score more and then some, or, if he had rather have it in Scripture language, "more also."

The New Hebron church has gone to full time and retains the same pastor, Rev. Jack Cranford. They are putting on the budget.

The church at Durant has called Rev. Finley W. Tinnin, of Natchez. We have not the information as to his acceptance. His work has been well done at Natchez.

Dr. J. L. Vippermah has offered his resignation at Columbus. He has two or three other fields in view, but has not announced his plans for the future. He is a wonderful Bible teacher.

Dr. Stingily, State bacteriologist, has succeeded in having a government plant for the manufacture of typhoid serum, located in Jackson. It ought to help eradicate typhoid fever in Mississippi to provide free use of the serum.

A Sunday School and B. Y. P. U. Institute will be held at the First church, Laurel, beginning February 11th. Rev. J. C. Parker is chairman of arrangements committee. Experts Lawrence, Byrd and Holcomb are on the program.

A layman and teacher says he is going to send six subscribers to The Record, even if he is not included in the list of preachers to whom appeal was made. Some of the very best work that has been done for the paper has been by laymen.

The name of the Baptist Memorial Hospital has been changed to "The Good Samaritan Hospital." A communication with reference to the change was received from Dr. W. T. Lowrey, but was crowded out of this week's Record by scarcity of space.

TELEGRAM.

Last call Bible School at Hattiesburg. "Behold all things are now ready." It opens next Monday (22nd). Come, preacher, come.
T. J. MOORE, Business Manager.

Pastor S. T. Courtney moves from Cascilla to Florence. He is most highly commended by members of his former charge where he lived for five years and was instrumental in rebuilding an excellent village church. They say that "what he did will sound along the years like voices amid the mountain gorges."

The reply of the allies to the peace note of President Wilson came last week and was a clear and easily understood statement of the terms on which peace is possible. They are unwilling for the war to close until restitution is made for all the sufferings of the various belligerents and guarantees are given for future peace.

The United States Senate is honoring itself recently in the prohibition bills passed. The latest is one which forbids the use of the mails for transmitting into dry states liquor advertisements either in circulars or newspapers. It is gratifying to see the Senate lining up with the advance moral sentiment of the country and passing these just measures.

It has a strange sound to Baptists in this part of the world that Baptists in India should get up the "miff-tree" because the government should require that religious instruction in the denominational schools should be optional and not compulsory as a condition of appropriating public money to the schools. Why should Baptists be willing to accept public money for their schools? What right have they to complain of Catholics who accept it? We sometimes hear it said that the mission of Baptists is not finished. Some of them need a little mission work among themselves on the question of separation of church and state. Why should any government pay for Baptist religious instruction either voluntary or compulsory?

Dr. E. B. Pollard seems a little severe on Southern Baptists when he says, "They seem to be now only an eddy in the stream of modern religious forces that are moving toward a grand, united impact upon the world of heathenism." This is due, as he thinks, to their refusal to co-operate with other denominations in mission school work. We had the idea that the Lord was greatly and graciously honoring the work of our missionaries. When a man has a theory in his eye, as Dr. Pollard seems to have, it is difficult for him to discern the facts before him. Put along by the side of his statement, that of another Southerner who has gone North, Rev. R. M. Rabb, of Buffalo, N. Y., says, "In many parts of the country, the Baptist denomination is falling. That is generally the situation at the North. We are being gradually 'wiped off the map' at the North. We have rich theological seminaries, with full (in some cases, too full) faculties to fit men for the Christian ministry. Here, at the North, we have in five rich theological seminaries about fifty well-paid professors to prepare men for the Christian ministry. These professors have all the time they need to be religious, to be learned, and to teach. With great libraries at hand, and the supply of money to meet all their necessities and to afford them luxuries, these professors cannot complain of their lot. And gradually the Baptists of the North are losing ground. The professors in our theological seminaries are not denominational leaders." We are inclined to put a question mark after the statement of both these eminent and beloved brethren whom we knew in seminary days. One believes Southern Baptists are falling in their mission work, are falling because they are too "tight;" the other is sure Northern Baptists are disappearing because they are too "loose."

With the death of Judge J. A. P. Campbell last week in Jackson, there passed away the only man in his class among Mississippians. He has been prominent in the civic life of his State and country for two generations. He was a member of the State Convention by whose vote Mississippi seceded from the Federal government and became a little later a member of the Southern Confederacy. He was a member of the Confederate Congress; and served his State as lawyer and jurist for many years after the reconstruction. His was the age of George and Lamar and Jefferson Davis. But like the apostle John, he outlived them all. To him a State bereaved now pays its grateful respects.

Dr. Chas. Hillman Brough, born in Clinton, Miss., and an alumnus of Mississippi College, of the University of Mississippi and of Johns Hopkins University, was on the tenth instant inaugurated Governor of Arkansas. He is well known in his native State, where he taught several years, and very popular in Arkansas, where he occupied the chair of history and economics. Naturally his inaugural message had much to say about taxation and about education.

The First church, of Dallas, Texas, gave over \$100,000 to all purposes last year. Over two-thirds of it was in the envelope offerings. Nineteen thousand was spent in their own church; the rest for outside benevolence, including \$21,000 for missions, \$31,000 for Christian education, and \$20,000 for charity, including orphanage and hospital. This is supposed to be the largest financial showing any church has ever made.

The Mississippi Sunday School Association, W. Fred Long, secretary, has arranged for a "Go-to-Sunday School Day," February 11th, to be observed in Mississippi, Alabama, Arkansas, Georgia, South Carolina and Florida. The object is to enroll as many new students as possible and give them a cordial welcome.

A. H. Autrey has been called to Pulaski Heights church, Little Rock.

THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

LIFE; OR THE UNION OF CHRIST AND THE BELIEVER.

II.

It is wonderful how God shines through all of this blessed work of salvation. The distinguished scholar, Francis Junius, gave the following account of his spiritual enlightenment, "My father who was frequently reading the New Testament, and had long observed with grief the progress I made in infidelity, had put that book in my way in his library, with a view to attract my attention; if it might please God to bless his design though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament thus providentially laid before me. At the very first view, as I was deeply engaged in other thought that grand chapter of the evangelist and apostle presented itself to me, 'In the beginning was the Word,' I read a part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all amazement and I was so agitated the whole day, that I scarce knew who I was. 'Thou didst remember me, O God, according to thy boundless mercy, and didst bring back the lost sheep of thy flock.' From that day God wrought so mightily in me by the power of his Spirit, that I began to have less relish for all other studies and pursuits, and bent myself with the greater ardor and attention to everything which had a relation to God."

John accurately distinguishes between life and non-life and relates that Jesus Christ is the source of all life. He does more. Eternal life is the immediate possession of the believer. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (2:14-18, 36). John everywhere apprehends the eternal life as something actual and present. The resurrection is not the commencement but one of the manifestations of the life. The first resurrection takes place in the present world, when a man believes in Christ and makes the great transition "from death unto life." "Verily, verily, I say unto you, He that heareth my word, and believeth on

him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (5:24, 25). And when some would apply this spiritual resurrection to a literal resurrection, he further states, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (vs. 28, 29). The change is an inward and invisible one, but it is none the less real and vital. "All men could discern the wonder of Lazarus' rising in his grave-clothes, and leaving the tomb where he had been buried for four days. But this was only the reflection in form of sense of the real miracle which had come to pass in Lazarus, and which is repeated in every Christian experience." "He that liveth and believeth in me shall never die."

II. This life of the believer is the direct result of birth. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (1:12, 13). In the conception of the evangelist John, God is our Father, and we are His sons. The doctrine of sonship by birth is peculiar to the gospel of John. John realizes that Christ means a new life, a complete inward change, a regeneration of the whole nature. This truth is insisted on in the other gospels and through the utterances of Jesus. "Either make the tree good and its fruit good; or else make the tree corrupt and its fruit corrupt." "Except ye be converted, and become as little children." "Not that which goeth in, but that which cometh out defileth a man." But it was reserved for John to perceive in its full extent the deep reaching import of these and kindred sayings. The believer in Christ is a new man, governed by motives and instincts that have no place in his old nature. He has been born again.

The other evangelists did not more than approximate this conception. With Matthew, Mark and Luke, the believer was a serpent, a follower, a disciple. Such were to follow Jesus. The disciple left all and followed him. Paul indeed did have the conception of sons. "For we are all the children of God by faith in Christ Jesus" (Gal. 3:26). But this sonship came by adoption. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:14, 15). Paul was looking at the legal phase of the question. He always has reference to the law, so he constantly spoke of adoption. John does not take into account the legal questions. His declaration is that a believer is a child of God by birth. He brings a man into vital touch with God.

This view of life is set forth in the celebrated interview of Nicodemus with Jesus.

The narrative is as follows: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh; and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven" (3:1-13).

BOOKS ON JOHN'S GOSPEL.

Inasmuch as the Sunday School lessons for the first half of 1917 are taken from the gospel of John, the following list of books on that gospel may be of value to Bible students:

John's Gospel from the Twentieth Century New Testament, 10c each; per hundred, \$5.

Robertson, Prof. A. T.—The Divinity of Christ in the Gospel of John, \$1.

Speer, Robert E. — John's Gospel, the Greatest Book in the World, 50c.

Gordon, S. D.—Quiet Talks on John's Gospel, 75c.

Morgan, G. Campbell — The Gospel According to St. John (Analyzed Bible), \$1.

Meyer, F. B. — Life and Light of Men (John ixii), 60c.

Meyer, F. B. — Love to the Uttermost (John xiii-xxi), 60c.

Clark, Henry W.—Christ From Without and Within, \$1.25.

Clark, Henry W.—The Gospel of St. John (Westminster New Testa.), 75c.

White, Prof. W. W.—Thirty Studies in the Gospel by John, 50c.

Bull, Griffin W.—Daily Reminders From John's Gospel, \$1.

Ryle, Bishop J. C.—Expository Thoughts on the Gospels, St. John (three volumes each), \$1.

Robertson's John the Loyal 60c.

Chapman's Personal Workers' Guide, 35c.

You may order these from The Baptist Record Book Store, Jackson, Miss.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Budget Campaign.

Last week we published a list of the churches which had full time service. We also gave the pastors of these churches as far as we could do so. These are the churches that we are especially interested in now, because we must begin with these in the putting on of the budget in Mississippi.

We are making a list of the churches that put on the budget and putting them to themselves. We have special literature for them. We do not want to send to these churches special appeals for different objects. No apportionment will be made for them. The budget churches constitute a class to themselves; the A-1 class, if you please, and we want to protect them as far as possible so that they can work out and prove the wisdom of the budget system.

We are receiving a good many letters from pastors asking about the budget system. What it is and how to proceed to put it on, etc. We want now to answer these questions as far as we are able to.

1. In the first place, it is necessary to bring to the attention of the church the action of the convention and have the church adopt the budget system of finance and accept the percentage basis for division of funds as fixed by the convention, if they can (If the church will not adopt the convention basis of division, put the budget on anyway, fixing your own basis).

I think the best way to handle this would be for the pastor to call the deacons and leading members of his church together, take a minute of the Baptist State Convention and read to this special meeting the five-year program as adopted by the State Convention. Then read the report of the budget committee and put that report on the board so that they can all see the objects to which the churches are asked to contribute and the basis of division. In order that the pastor may have this in hand even though he has not received a minute of the State Convention—though minutes have been mailed out to every pastor—I am giving here the basis included in the budget committee's report and the percentage basis for the division of funds.

The budget is as follows:

State missions	\$41,000.00
Home missions	26,000.00
Foreign missions	37,000.00
Ministerial education	6,000.00
Ministerial relief	2,500.00
Christian education	25,000.00
Orphanage	20,000.00
Hospitals	10,000.00
Building and loan	1,500.00

Total

The basis of distribution is as follows:

State missions	25%
Home missions	16%
Foreign missions	20%

Ministerial education	4%
Ministerial relief	2%
Christian education	14%
Orphanage	12%
Hospitals	6%
Building and loan	1%

This means that if a person only has one dollar to give to all the general objects, he will give:

- 25c to State missions.
- 16c to home missions.
- 20c to foreign missions.
- 4c to ministerial education.
- 2c to ministerial relief.
- 14c to Christian education.
- 12c to the orphanage.
- 6c to the hospitals.
- 1c to the building and loan fund.

2. After the church has adopted the budget system and the percentage basis division as fixed by the convention, the next thing is to put on the every-member canvass, necessary to inaugurate the budget and make it effective.

To do this effectively, some time is necessary for preparation. The church ought to arrange for one week's service with a meeting every night to be addressed either by the pastor or by some visiting minister, during which time tracts may be distributed and information given concerning the budget and its operation. The more people know about a thing the more they are likely to do, for knowledge and work go hand in hand.

If, however, it is not possible for the church to have a week's meeting, the pastor should begin his preparation at least two weeks in advance by preaching on the subject and by distributing literature. One of the best methods is to send out a letter explaining fully the system.

The pastor should have committees well organized and the territory well districted, and on Sunday afternoon, after a ringing sermon Sunday morning, the committees should go out and visit every member of the church, securing from every member a subscription to be paid weekly—by all means, insist upon the weekly plan of giving.

In order for the committees to do effective work it is necessary for them to have some specific information. They should have a list of all the members in their territory. Opposite each name the treasurer of the church should have entered the amounts that that individual gave to current expenses and missions the year before. Not only so, but the officers and the leaders of the church should have gone over the list and should have fixed opposite each name the amount that the individual ought to give if he did his duty. This information will materially help the canvassers. For instance, when they come to an individual to take a subscription, he will probably say what did I give last year. If they have this information they can immediately inform him. If he should say,

"What do you think I ought to give?" if they have this information they can immediately make a suggestion and sometimes there are members who need some one to suggest to them what they ought to do.

The canvassers should be men. The Lord's business is a man's job and no pastor is doing his duty who does not enlist his men. They should go in pairs. Select some one with experience to be the leader or some one who is well qualified to be a leader. Let him choose his companion and be responsible for that companion's presence and then let them go out and do their work and let them understand that their work has not been finished until they have definitely reported on every member in their territory.

Meet at the church before starting out. Pray that the Lord may direct in all things and then go.

3. It is necessary, of course, to have cards prepared on which to take pledges. It is also necessary to have duplex envelopes through which those subscribing can turn their money into the church treasury weekly.

I think the subscription card ought to carry on it the objects covered and the basis of division. It ought also to carry a total amount which the church has decided to raise for current expenses and pastor's salary on one side and for missions and benevolences on the other. That is, if the canvass is taken for both at once. There should be printed on the card the per centage basis of division of funds so that every subscriber can know just how the money he gives is going to be divided.

These cards after they have been signed should be returned to the finance committee and the finance committee should go over them carefully. All the cards signed by the members of the Woman's Missionary Society should be gotten together and entered serially. The envelopes given out are numbered serially and the numbers for the Woman's Missionary Union if they all come together will enable the treasurer at any time to give to the treasurer of the Woman's Missionary Society an exact statement of amounts given by the Woman's Missionary Society. No organization in a church should give as an organization, but every member of a church should give as a member.

After the cards have been received and checked up, then the finance committee should either send or mail to every member subscribing a package of envelopes. These envelopes can be secured from the Sunday School Board.

4. No system will run itself; consequently it is necessary for the system to be followed up by sending out quarterly statements to all those who have subscribed. These statements are receipts showing the financial standing of the member. I do not believe that it is possible to maintain the weekly plan of giving without sending out these statements. So many members of the church are forgetful that the habit of giving regularly can only be fixed by constant attention to it.

These things cover the principal items. We have tracts on the every-member canvass.

(Continued on page 8)

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor—Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader—Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School—Hattiesburg
 MRS. B. E. KENT, Personal Service Leader—Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer—Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.

All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?

Ye are bought with a price; therefore, glorify God in your body, and in your spirit which are God's.—I Cor. 6:19-20.

A temple there has been upon earth, a spiritual temple, made up of living stones; a temple, as I may say, composed of souls; a temple, with God for its lights, and Christ for the high priest; with wings of angels for its arches, with saints, and teachers for its pillars, and with worshippers for its pavement. Wherever there is faith and love, this temple is.

"There can be no end to the universe where God is, to which that growing temple does not reach—the temple of a creation to be wrought at last into a perfect utterance of God, by a perfect obedience to God."—Philip Brooks.

We are receiving some echoes from the week of prayer. The following is an extract from a letter, "We observed the week of prayer and believe that our missionaries will feel the effect of the much united praying of the women of the South. It did us good. I believe the love and fellowship between our own members was much nearer and closer than at the beginning of the week."

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both. Christian men need a deep spiritual life instructed in the things of God. Dr. Pierson says, 'Facts are the fuel with which missionary fervor is fired and fed.'"

The following is copied from the Baptist Advance. We have already received a nice order from them:

"Miss Margaret Lackey, corresponding secretary of Mississippi W. M. U., sent me a copy of a book of programs published by the Central Committee for Junior Auxiliaries and Sunbeam Bands. I wish to commend it to the leaders. It will help solve the problem of simplified literature. The programs can be used in connection with those in Royal Service, or by themselves. There are programs for the devotional meetings, for state, home and foreign missions, training school, also flag drill and manual of arms of the soldiers of King Jesus. The price is

50 cents a copy. Order from Miss M. M. Lackey, Jackson, Miss. Daniels Studio building."

"I have examined the volume of Auxiliary Programs for the W. M. U., published by the Central Committee of Mississippi, and wish to recommend it to Sunbeam and Junior leaders. The splendid home and foreign mission and miscellaneous programs interspersed with appropriate stories and poems come nearer 'filling the bill' as a help to leaders than anything I have ever seen. I believe leaders will find it a valuable addition to their collection of helps and all who purchase will find it is a bargain at 50 cents."—Elsie Harrison, State Y. W. A. Leader, Conway, Ark.

"The Book of Programs recently published by the Mississippi W. M. U. is one of the best collections I have seen. The subjects are well selected and logically arranged. I sincerely hope every leader of Sunbeam Bands and R. A. Chapters will secure a copy at once. It fills a great need."—Una M. Roberts, State R. A. and Sunbeam Leader.

What makes us appreciate our loved ones at home more than being separated from them a while? What makes us love our work more than to leave it behind for a time? I left the burden and care of the work behind fifteen days and spent the time very pleasantly and I trust profitably with friends in Virginia. The special friend visited is young people's leader of that State. We discussed the work and problems from every standpoint, and I found that this great old State is battling with the same problems we have.

It was indeed a great pleasure to meet with six of my Training School friends and schoolmates. Each of them in definite mission work for the Master. Sweet was the fellowship and communion as we discussed our work and told our experiences of the past year.

As I turned my face towards the unfinished tasks, the unsolved problems, the manifold duties and the new-born opportunities of the New Year, my heart was made stronger when these words were brought to mind, "The Lord, He it is that goeth before thee; He will be with thee; He will not fail thee nor forsake thee." Then my heart filled with gratitude because I had

"A little corner for my Lord to till,
 A little chalice for my Lord to fill;
 Some blessedness to know of labor done,
 Some quiet resting at the set of sun;
 And comes God's peace to overbrim my soul,
 Life hath no fragments; 'tis a perfect whole."

Such grace that comes when hand and heart unite
 To finish every task as in His sight,
 Who stoops from heaven to give me, day by day,
 His smile of cheer upon my humble way;
 Such grace brings melody to flooding soul,
 Life hath no fragments; 'tis a perfect whole."

Dear co-worker, let us face our tasks with the consciousness that He is ever present to do the things that are impossible for us.

He is depending on us this year to train many children for His service and to lead young people into places of responsibility. Are we going to disappoint Him? God forbid!

My New Year's wish for every leader of the children and young people is, that they may undertake greater things for bringing in the kingdom than ever before, depending on the resources of the Master for the success.

Your Young People's Leader.

The Woman's Missionary Society, of Clinton, Miss., makes record of the passing from earth of one of our beloved members, Mrs. Menger. It was one of the joys of her life, through many years, to meet with her sisters, and to share in their labors. We sorrow that we shall never more see her in our meetings, in our church services, and in social intercourse. Yet, this sorrow is mingled with joy. For her there is no more pain, no more tears, no more sin, no more fear for the future. She has entered into the rest of God's people, and we do therein rejoice. For the society,

MRS. J. L. JOHNSON.

Canadian Pacific Ocean Services, Ltd.,
 R. M. S. "Monteagle."

October 27, 1916.

Dear Ladies of the W. M. U. of Mississippi:

It is with joy that I send this greeting from the ocean. In another day, we reach Japan. It will be good to see land once more.

The journey has been a very pleasant one. Of course we have been seasick, but that afforded lots of fun. So we are just enjoying everything.

There are about thirty missionaries on board. It is wonderful, the spiritual atmosphere that so many of one purpose create. It is what one would crave to live in continually.

Since leaving, I regret that I failed to meet with your leaders as well as many others. I am still enjoying the messages sent by some of you to tell me you were praying. I feel keenly that you are doing so. I am not forgetting my covenant with you, either.

Yours in His service,

HATTIE STALLINGS.

Kwei Lin, South China.

DEPARTMENT OF CONVENTION BOARD.

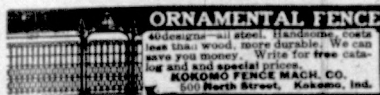
(Continued from page 7)

vass, which we can send free. Any other information and help we shall be glad to give. I think, however, if any pastor will follow the suggestions made here, that he can put on the system himself without having to call on outside forces, and if he will see to it that there are two treasurers—one for current expenses and one for missions and benevolence—keep in behind his treasurer so that he will send the funds to the board monthly and statements to the members quarterly if not monthly. I feel sure that the system will prove a blessing to any church and will materially increase the contributions.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.



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It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50-cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

WHEN WRITING OUR ADVERTISERS
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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

J. W. HAMMACK.

On Sunday, January 7th, 1917, the death angel came and called for the spirit of our beloved friend and brother, J. W. Hammack. He was a man of God, with high ideals, with strong character and as splendid and sweet disposition as it was ever my privilege to know. I found in him a very dear friend, ever ready to defend the cause of Christ and contribute of his means to the support of his church. He was in his 74th year. He joined the Baptist church in 1865, was a deacon for more than thirty-five years. He fought a good fight. He kept the faith, and God hath given him a crown. Kindness was the predominating note in his character. His charity was unobtrusive, steadfast and continued. In no place outside of his home will he be missed more than in his church. We mourn not as those who have no hope. We expect to meet him in the land of eternal day. And now we must not question our Father's will, but bow in humble submission, for we know he doeth all things well.

To the children, kindred, and other loved ones, we commend them to our kind Heavenly Father, who alone can comfort and heal broken hearts.

His pastor,
J. H. FULLER.

Flora, Miss.

The inward effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merits have been everywhere established.

FROM GALILEE.

Yesterday was a high day with the saints of the Galilee church, Gloster, Miss. The last two notes encumbering their house of worship were seized and burned in the presence of a large congregation of interested and eager members. A sigh of relief went up, followed by "Amen" and "Praise God from whom all blessings flow." Pastor and people were happy, and face the new year with renewed strength and bright prospects. The new building is a credit to the Baptist cause here, and we are proud of it, and feel, too, that the Master is well pleased with it. The plans and the greater part of the work is due to the leadership of Brother Dobbins, but during the past few months we have had a gloriously hard pull to make these last payments of \$1,500. But the people have pulled together, smoothly, evenly, and sympathetically. A nobler set cannot be found anywhere. The conditions following the boll weevil reminded one of the "desolations" throughout the South after the Civil War, but new conditions are coming about and a new order of things is ensuing. And with the material betterment kingdom interests are more favored. We maintain an A-1 Sunday School whose enrollment and attendance and offerings show an increase over a year ago. The various

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NONE BETTER

The guarantee of the Meridian Fertilizer Factory is backed by a million dollar plant. All of the phosphate mines and oil mills, from which are derived Phosphoric Acid and Ammonia for these fertilizers are owned by the Meridian Fertilizer Factory.

Meridian Fertilizers are prepared especially for the Gulf States. As a result, one-fourth of all the farmers who use fertilizers in the territory in which we operate use Meridian Fertilizers. Their good crops tell the tale.

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Hattiesburg, Miss.



other organizations of the church exhibit favorable signs of life.

With best wishes for a happy and prosperous New Year for The Baptist Record and its force, and an invitation to come at your convenience and pleasure, we remain a sympathetic reader,

J. L. BOYD,
Pastor.

GRENADA FIRST CHURCH.

We are in Grenada. My family and I reached here in the afternoon of January first and were met at the train by Mrs. R. Pressgrove and her two sons, John and Andrew, and were driven to the home, where we were met and cordially greeted by Deacon A. J. Davis, Mrs. J. H. Brown, the president of the Woman's Missionary Union, and quite a number of the other ladies of the church. After a few moments of hearty greeting, they departed, leaving us to ourselves. Of course, you know what followed. We began to explore and soon the discovery was made. The dining table was glowing because of its burden and the pantry was rejoicing because it had not been left alone. Soon the table was relieved of its burden, but we will be days yet emptying the pantry. The coal house and wood shed were not slighted, but received their portion. All this made us happy and we began at once to praise God for His goodness.

Few pastors, if any, have been more cordially and courteously received than this one. Last Sunday was a great day with us. Two large congregations greeted the new pastor. At night the other pastors of the town gave away their services and came to the First Baptist church. The congregation was immense. The house was crowded from the front to the rear wall. Some of the brethren say it was the largest congregation they have seen in the church for years.

The outlook is good, and everybody seems ready for some sort of service. We believe God is going to give us a good year. We are God's children and this is His work, and we believe we are here at His will, and of course we believe we are going to succeed. Why not? We are looking to "Him who doeth all things well," and are depending entirely on Him for wisdom and strength. We dare not think of failing. Remember us at our Father's throne.

J. B. QUIN.

Looked Suspicious.

As Widow Watts bent industriously over her washtub, she was treated to polite conversation by a male friend, who presently turned the conversation on matrimony, winding up with a proposal of marriage.

"Are ye sure ye love me?" sighed the buxom widow, pausing in her wringing.

And the man vowed he did.

For a few minutes there was a silence as the widow continued her labor. Then suddenly she raised her head and asked him, suspiciously:

"You ain't lost yer job, 'ave yer?"

—Chicago News.

WHITTED—STARNES.

After preaching services on Sunday morning, January 7, at Rich, Mr. J. W. Whitted and Mrs. Minnie Starnes were united in marriage, the pastor performing the ceremony. The couple will live at Roseacres, the noted flower farm of Mississippi.

J. A. OUSLEY.

SCIENTIFIC TREATMENT FOR THE SKIN
Science and doctors endorse Tetterine as the national treatment for the skin. This salve will kill all skin parasites and will restore the skin to its normal healthy condition. It is the best known treatment for eczema, tetter, ringworm, ground itch, scaly patches, pimples, and other skin disorders. 50c a box. For sale by druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.

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Quick Way to End Coughs, Colds and Croup

An Excellent, Inexpensive Home-Made Remedy that is Prompt and Sure.

If you have a severe cough or chest cold accompanied with soreness, throat tickle, hoarseness, or difficult breathing, or if your child wakes up during the night with croup and you want quick help, just try this pleasant tasting home-made cough remedy. Any druggist can supply you with 2½ ounces of Pinex (50 cents worth). Pour this into a pint bottle and fill the bottle with plain granulated sugar syrup. Thus prepared, you have a pint of really remarkable cough remedy—one that can be depended upon to give quick and lasting relief at all times.

You can feel this take hold of a cough in a way that means business. It loosens and raises the phlegm, stops throat tickle and soothes and heals the irritated membranes that line the throat and bronchial tubes with such promptness, ease and certainty that it is really astonishing.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, combined with guaiacol and is noted for its speed in overcoming severe coughs, throat and chest colds. Its millions of enthusiastic users have made it famous the world over.

There are many worthless imitations of this noted mixture. To avoid disappointment, ask for "2½ ounces of Pinex" with full directions and don't accept anything else. A guarantee of absolute satisfaction or money promptly refunded, goes with this preparation. The Pinex Co., 257, Main St., Ft. Wayne, Ind.



For Whooping Cough, Spasmodic Croup,

Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Vapo-Cresoline for the glowing and often fatal afflictions for which it is recommended. It is a simple, safe, effective and drugless treatment. Vapo-Cresoline stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresoline relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresoline's best recommendation is its 27 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS. THE VAPU-CRESOLINE CO., 62 Cortlandt Street, New York or Leeming-Miles Building, Montreal, Canada.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for January 28.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE.

John 2:13-22.

Getting the Connection.—It was at Bethabara, east of the Jordan, that John the Baptist had introduced Jesus as the Messiah. The six disciples mentioned in last lesson were made in that region. They went into Galilee and were invited to a wedding at Cana, four miles from Nazareth. There the first miracle of His ministry was performed. From here, accompanied by His mother, His brothers, His disciples, Jesus went to Capernaum, near the Sea of Galilee (John 2:12). Remaining at Capernaum a few days, He went to Jerusalem to attend the Jews' Passover. The incidents of our present lesson occur on this occasion. It will be well to distinguish two temple cleansings—the one given in the present lesson, at the beginning of Jesus' ministry; the other near the close of His ministry, which cleansing is not recorded by John, but by the other gospel writers (Matt. 21:12-13; Mark 11:15-17; Luke 19:45-46).

Our lesson really embraces the entire second chapter of John and whose subject might appropriately be, "Two Signs Revealing the Character and Mission of Jesus." The lesson committee thought proper, however, to concentrate our study on the one "sign" showing the reverence of Jesus for His Father's house and His first clash with the Jerusalem authorities.

The "Signs."

The second chapter of John brings before us a new line of evidence of the Messiahship of Jesus—that of "signs;" two of which are introduced in this chapter. The evidential value of "signs" in the establishment of the Messiahship of Jesus is seen from verse 23 of our chapter, "Many believed on His name, beholding the signs which He did." Later He urges upon His disciples to believe that when they see Him they have seen the Father and to believe this for the very works' sake (John 14:9-11). We have seen His divine character in the light of revelation as the eternal Word in the light of the union of the Divine with the human; in the light of the experiences and confessions of men who "found Him." We now come to see His divine character shining out through the signs which He wrought.

Many of our lessons in the gospel of John will be a study of the signs He did. There is a three-fold viewpoint from which we ought to make a careful study of each one. (1) Their evidential value, as being "God's signature endorsing His claims" to be the Christ, the Son of God, the Savior of the world. (2) Their practical value, as a ministry to the needs of men. (3) Their symbolic value as teaching some important spiritual truth bound up with the miracle. Let it be said in passing

that much profitless, absurd speculation can be indulged in, seeking for symbolic values in the signs of Jesus. The truth is no doubt there if one can sink his shaft deep enough to find it.

The Water-into-Wine Sign.

We have space only to give passing mention to the first "sign" of Jesus, that of changing the water into wine at Cana. Let the reader study its evidential value in the light of John 2:11, "This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him." Study also the practical value of this "sign" in the light of Jesus' desire and purpose to hallow all the legitimate pleasures and joys of common or family life. Study finally, the symbolic value of this beginning of His "signs" in the light of Jesus' ability and plan to change radically the nature of those who come to Him. No spiritual value can hardly be attached to the elements, water and wine, but the change wrought evidently foreshadows His ability and purpose to transform the individual life, making it new; to transform the meaning of life, making it worth while.

The Temple-Cleansing Sign (vs. 13-22).

Three questions present themselves for consideration in this incident.

1. That of temple desecration.
2. That of reform methods.
3. That of authority.

1. The question of temple desecration (13-14). The conditions Jesus found in His Father's house can't be appreciated without getting the circumstances clearly in mind. It was the great Jewish Passover feast which occurred annually commemorative of their deliverance from Egyptian bondage. The Jewish multitudes had come up from the "four quarters of the earth" to worship. Jesus was one of the number. Two things were necessary in their worship, viz: the offering of sacrifices and the payment of a half-shekel (thirty-three cents) each, temple tax. This temple-tax had to be paid in Jewish money. These necessities in their worship gave rise to annual dealers and money-changers who found great commercial gain in the sale of animals for sacrifice and in exorbitant exchange charged on changing money for pilgrim worshippers. In their rivalry and greed for gain they had crowded into the temple court with their junk. The vendors at our State Fair might be a fair sample of the temple-court bunch. "The court was filled with a noisy assemblage. Dealers were advertising their stocks in land, lusty voices; buyers were wrangling and disputing, and coarse shouts of the drovers added to the general uproar, while the clink of coins and the cries of animals rose above the din of the jostling crowd." It was this scene upon which Jesus looked and this din which deadened His ears—eyes and ears trained to see God and hear His voice—that stirred the soul of Jesus to white-hot indignation. He had come to His Father's house to

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Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly



to the affected parts. This simple, practical method applies the medicine where sprays, douches, ointments, etc., cannot possibly go. Its effect is soothing and healing, and is entirely harmless, containing no tobacco or habit forming drugs. It is pleasant to use and not sickening to those who have never smoked. No matter how severe or long standing your case may be, we want to show you what our Remedy will do.

To prove the beneficial, pleasant effect, The Blosser Company, 704 Walton Street, Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medicinal cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay postage.

If you are a sufferer from Catarrh, Asthma, Catarrhal Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.



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To digest your food, move your bowels, relieve your headaches, ease your pains or quiet your nerves—**you must cure your trouble at the source—no use plastering your ceiling as long as your roof leaks.**

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If you are troubled with Indigestion, Heartburn, Gas, Colic, Sick Headaches, Dizzy Spells, Bad Color, Nervous Condition, Lapses, Constipation, Jaundice, Torpid Liver, or if you are one of the vast army of

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(Thousands are and don't know it) or have pains in the right side—around the waist line, through the back or shoulders or in pit of stomach or if you have been threatened with

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E. J. Hall Drug Co., Jackson, Miss.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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worship. He should have found it a "house of prayer;" but instead He found it converted into a "house of merchandise," a "den of thieves."

Wherein lay the great sin which Jesus denounces here? Not simply in the prostitution of the place of prayer into a place of greed, infested with thieves, but above all, in the degeneration of zeal for God into lust for unholy gain which tolerated conditions in and around the place of worship, utterly at variance with any spirit of true worship. The desecration of the sacred place was insignificant as compared with that desecration, that perversity of heart of which the place-desecration was but a fitting expression.

2. The question of reform methods (15-17). There is little room for argument that reform was badly needed in the temple worship at Jerusalem. Scarcely a vender in the temple-court, to say nothing of the would-be religious, but who would have agreed that reform was necessary; but the argument arose over methods. There was no special objection to Jesus' assuming the role of a reformer, if His methods but conformed to their ideas. No doubt they could have given Him much wise counsel as to how to proceed in the correction of temple abuses. All agreed that the best way would have been to proceed "quietly and tactfully," so as not to give offense. Jesus had a method all His own which He did not submit for their approval, but for their immediate action in dragging their unholy selves and their unholy sources of revenue, out of the house of prayer. He did not parley with them but made a scourge of cords and drove them all out, overturning the tables of the money-changers, and pouring out their money. The evil is deep-seated and will not respond to gentle methods. Something radical must be done.

Here is manifested the highest reverence for the Father's house. The disciples never forgot the flesh of holy fire from the eyes of the Lord on that occasion. They saw in that white-hot flame of zeal the fulfillment of prophecy: "The zeal of thine house hath eaten me up" (John 2:17; Ps. 69:9). What is reverence anyway? It is regarding and treating worthy beings, worthy qualities and worthy things, worthily." Contrast this intense passion of Jesus for the honor of the Father's house with the spirit which regards the ox-stall with

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"Pape's Diapepsin" makes Sick, Sour,
Gassy Stomachs surely feel fine
in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful

its filth and stench as highly as the house dedicated to the worship of the holy God. No wonder Jesus burned with righteous indignation against such high-handed sin and resorted to radical methods of reform.

3. The question of authority (18-22). Why do these temple-desecrators tamely submit? Inwardly they would like to "start something," but their courage has all oozed out at their finger-tips. They sneak around like whipped curs. "Conscience has made cowards of them."

"Thus oft it haps that when within,
They shrink at sense of secret sin,
A feather daunts the brave."

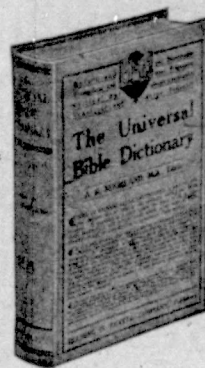
The words and deeds of Jesus were those of One having authority. These conscience-cowards recognize it and feebly challenge Him to produce the credentials of His authority. They demand a "sign" to vindicate His authority. Jesus meets their feeble challenge with another which they little understand and to which they replied but ignorantly, "Destroy this temple and in three days I will build up" (vs. 19-20). He spoke of the resurrection as the infallible sign of His claim to authority. "So Jesus inaugurates His work by a claim—by an act of authority—to be the King of Israel and Lord of the temple."

The Three-fold Value of This Sign.

1. Its evidential value. The gospel writer, in this "sign," has revealed to his readers a new and still stronger evidence of the Messiahship of Jesus—that of His own Messianic consciousness. Did Jesus know His end at the beginning of His ministry? Or was His crucifixion unlooked for? At the very beginning of His ministry John presents Him to us with full consciousness of His Messianic mission, foretelling His crucifixion and resurrection, the final, infallible "sign" upon which His Messianic claims rest.

2. Its practical value. The temple at Jerusalem needed cleansing: Who could meet the need? Who could convert the den of thieves into the house of prayer, showing the proper reverence for the Father's house? Jesus met the need with reverential dignity and kingly authority. Jesus shows here how the regenerated soul is ever to feel in the presence of evil. Dr. G. Campbell Morgan was not far wrong when he said, "Tell me what you say when you look at evil and I will tell you whether you are a Christian man or not." It is religious can't to claim love for Jesus Christ and to know nothing of a holy hatred of sin.

3. Its symbolic value. Jesus referred to His body as "this temple," in His challenge to the desecrators. His church, His body, His spiritual house "takes the place of the material sanctuary and is the dwelling place of God." Every believer is a temple of God. "Know ye not that your body is a temple of the Holy Spirit?" (I Cor. 6:19.) May these temples be desecrated? As really as the Jerusalem temple. There may be the externals of worship, but an inward mercenary spirit. Desecration of the temple of God has come about when anything is allowed in our lives or churches—it matters not what—which destroys our zeal and genuine



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A really complete, practical, up-to-date Dictionary of the Bible at a price within reach of all
"A WORKMANLIKE DICTIONARY"—London Quarterly Review

Revell's Universal Bible Dictionary

A. R. BUCKLAND, Editor

is produced with the definite aim of helping the ordinary reader and Bible Student. No Dictionary of moderate price gives so complete an array of Scripture references.

Modern and yet Conservative
Evangelical and ever Progressive
Critical but always Constructive
Scholarly but never Pedantic

Methodist Protestant: "There are far larger and more pretentious dictionaries which are less satisfactory. Compendious as it is, it embraces the latest results of Biblical scholarship, discoveries, etc. So compact that the student can quickly get what he seeks. It is up-to-date, printed on good paper, clear type, well bound. To S. S. teachers, invaluable."

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Augsburg Teacher: "Singularity adapted for the use of busy people—Rankings with the best—Admirably adapted for the use of busy people. A handy, safe, reliable volume."

Sunday School Times says: "A Marvel of Cheapness."

DR. CAMPBELL MORGAN THE FAMOUS PREACHER says:

"One feature appeals to me very especially, that is the attention given to the books of the Bible as books. Under each heading there is an article, clear, concise, comprehensive. I do not hesitate to say that if any student would take the Bible, and go through it book by book with the aid of these articles, the gain would be enormous."



THE BAPTIST, RECORD, Jackson, Miss.

COMPLETE FLOWER GARDEN FREE
Write us to-day sending 15c. in stamps to cover mailing and packing expenses, and we will send you Free one of our excellent collections of Flower seeds value (50c.) in our catalogue. The collection contains one packet each of Sweet Alyssum, Mixed Asters, Candytuft, Cockscomb, Four-O'clock, Hollyhocks, Dwarf Mixed Nasturtium, Mixed Sweet Peas, Dwarf Sunflower and Pinks, and a copy of our 1917 illustrated catalogue and pamphlet on "Fertilizing the Home Grounds."
W. H. MIXSON SEED COMPANY, Mail Order Dept. 1, CHARLESTON, S. C.

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One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 15th, 1916

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

devotion in the worship of God. Let us take an inventory of those things in our lives and churches which are sapping our spiritual life, and set ourselves against them. May the Lord of the temples come quickly and cleanse us with the fire of His Spirit.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, any one wanting a copy should send their name and address at once.

CUT THIS OUT—IT IS WORTH MONEY.

* DON'T MISS THIS. Cut out this slip, enclose with 5c and mail it to Foley & Co., 2843 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

SERMONS OF George W. Truett D. D.

"A book packed with noble and weighty statements of Gospel truth which will bring hope and comfort to all readers," is Dr. Truett's volume of sermons



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Compiled by
J. B. Cranfill, L. L. D.
Cloth, \$1.00 net

"To read it is to be led into the higher life."—*Illinois Baptist*.

THE BAPTIST RECORD
Jackson, Miss.

PILES Don't Be Cut
Until You Try This Wonderful Treatment.
If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.
E. R. Page, 430 Main St., Marshall, Mich.

HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

FROST-PROOF CABBAGE PLANTS

Early Jersey and Charleston Wakefield, Succession and Flat Dutch. By express: 500, \$1; 1,000, \$1.50; 5,000, \$1.25. Satisfaction guaranteed. Postpaid, 30c per 100.
D. F. JAMISON, Summerville, S. C.

TWO BIG BRAVE BOOKS

By DR. BURRELL
The Lure of the City. A volume of sound practical advice to the young man who is leaving home for the first time to take up life in the city. Warns against pitfalls, suggests wholesome amusements, and offers a wise solution of many difficult problems. 12mo., cloth. \$1.00; by mail, \$1.10.
A Quiver of Arrows. Seventy digests of sermons by this eminent preacher, each one clear, convincing, and forcible. Epitomized by Thos. Douglas, Ph.D. 8vo., cloth. \$1.00; by mail, \$1.12.

THE BAPTIST RECORD, Jackson, Miss.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

NEWS IN THE CIRCLE MARTIN BALL

Rev. H. F. Crumpton has resigned the church at Clanton, Ala., to accept the call to the First church, of Batesville, Ark. He enters the new field at once.

Rev. W. M. Seay, who has served the church at Russellville, Ky., very acceptably, has accepted a call to the Fourth avenue church, Louisville, Ky.

A. B. Gardner, of Kentucky, who has had charge for two years of the Kentucky Baptist Children's Home, has resigned, and will re-enter the pastorate.

The church at Keytisville, Mo., has called Rev. R. O. Harris to the pastorate. He was called to the position of State evangelist of Nebraska. It is thought he will go to Keytesville, Mo.

Mrs. P. S. Henson has presented the Northern Baptist Theological Seminary at Chicago, the splendid library of Dr. Henson. He became very much interested in the seminary prior to his death.

The State Mission Board of South Carolina was forced to report a debt of \$7,000. A campaign is inaugurated to liquidate the debt without impinging on any other claim. Secretary Derieux will lead the campaign.

Rev. John R. Clark, of Creal Springs, Ill., has been called to Buffalo, Okla. He accepts and will enter the work at an early date. Brother Clark is a good preacher, and a strong debater.

Rev. J. T. Early, who went to the pastorate of the First church, Little Rock, Ark., sometime ago, has resigned, effective January 15th, and will enter the evangelistic field for which he has some excellent qualifications.

Rev. J. D. Adcock, of the First church, Tallahassee, Fla., has secured the services of Pastor Austin Crouch, of Murfreesboro, Tenn., to conduct a meeting, beginning February 1. Dr. Crouch was once pastor at Corinth.

We appreciate very much the kind remembrance of so many brethren, shown in the sending to us such excellent Christmas and New Year cards and booklets. It makes the heart glad to know that one is sometimes thought of by his brethren.

Rev. H. S. Limmer becomes permanent business manager of the Alabama Baptist. Dr. Frank Willis Barnett accepts the place of associate editor of the Age-Herald, of Birmingham. He still controls the policy of the Alabama Baptist.

Home Board Evangelist T. O. Reese writes, "My report for 1916 is: additions to churches, 850; collected for evangelism, singer, expenses, etc., \$4,206.93; collected and paid on church debts, \$6,576. I have some invitations as far ahead as 1918."

Dr. Rufus W. Weaver, of Immanuel church, Nashville, Tenn., has resigned to accept the secretaryship of the board of education in Tennessee.

This selection is an admirable one. Dr. Weaver is a strong man and will do effective work anywhere.

Mr. Louis Entzminger has accepted a position with the Southwestern Theological Seminary at Ft. Worth, Texas, as Sunday School evangelist. He will teach three months during the year in the seminary. He will be missed at the First church, Ft. Worth.

January 11 was Founders' Day at the Southern Baptist Theological Seminary. Drs. S. M. Province, of Texas, and C. C. Brown, of South Carolina, are the speakers. These were classmates of this scribe when the seminary was located at Greenville, S. C. They are great men.

Rev. W. E. Fendley, once pastor in Meridian, is succeeding admirably in his new field with the North Side church, Mobile, Ala. He moved from Geneva a short while ago. He says he has one of the best Sunday Schools and B. Y. P. U's in the city and preaches to large congregations.

The first Sunday in January was a great day for the saints in Clarksdale. Three splendid members were received; the congregations were large and gave interested attention to the pastor's New Year councils. At night the Lord's Supper was celebrated—a large proportion of the membership participating.

A splendid reception was given to the Blue Mountain girls, who remained at the college during the holidays. Mrs. W. T. Lowrey was the hostess. What a wonderful homelike school is this! No parent need ever hesitate to place a daughter there. Heart, head and body are all cared for by the very best teachers and experts.

The committee, appointed at Asheville last May, on consolidation of the boards recommends the appointment of an executive committee to co-operate with the three boards, the headquarters of this committee to be at Nashville. Editor E. J. A. McKinney, of Arkansas, submits a minority report. One reason is more overhead expense. The other reason is too much machinery.

ANOTHER SORT OF SERMON ON STEWARDSHIP.

J. F. Love, Cor. Sec'y.

All true pastors preach to their people about the Christian use of money and property. You have done this many times, and you have sought with much persuasion to induce your people to give their money to benevolent enterprises. You have taken many foreign mission collections. You will continue to preach these sermons and take these collections.

But, did you ever preach a sermon on why a Christian should remember Christ in his will? Or how a Christian can bequeath his life to missions after he is dead by including this object as a beneficiary under his will? I doubt that there is a line of Christian endeavor open to the ministers of the South which is productive of such large financial benefit to the cause of Christ as the faithful and intelligent presentation of this matter from their pulpits, the sermon to be followed up by personal work in the homes and offices. Brother pastor, suppose you drop us a card and request us to send you information on this subject and prepare to preach on it. It will be a fine change of key on this theme of stewardship which you and your people will greatly enjoy.

A kindred subject and one equally inviting, and perhaps in the end, equally profitable to the cause of missions, and immediately profitable to your people, is the subject of annuities. The Foreign Mission Board has some attractive literature on this subject as well as on wills, and would like to send it to you with the understanding that you are preparing to preach on annuities. Southern Baptists have never been informed on this particular line of stewardship as Christians in other sections of the country have been. A sermon on wills one Sunday and one on annuities the next would undoubtedly accomplish great good and would be welcomed by your people. A discussion of these subjects, while as vital to our mission work, is not received by congregations with the same feeling that they have when the pastor asks for a collection.

The following extracts are taken from two letters which came just before New Year.

One of the cultured and wide-

Vigorous Soul-Stirring Books

By Louis A. Banks, D. D.

These twenty-four volumes of plain, direct, forcible, fearless truth by Dr. Banks include revival sermons, talks to young men, temperance discourses, chats with young folks, advice to religious workers, etc. Each and every one deals with the every-day facts of life in a compelling and vital way.

A Year's Prayer-Meeting Talks 12mo, clo. \$1; by mail \$1.12	Poetry and Morals 12mo, clo. 1.50; by mail 1.62	The Problems of Youth 12mo, clo. 1.30; by mail 1.42
Anecdotes and Morals 12mo, clo. 1.50; by mail 1.62	Sermon Stories for Boys and Girls 12mo, clo. 1.00; by mail 1.12	The Sinner and His Friends 12mo, clo. 1.30; by mail 1.42
Christ and His Friends 12mo, clo. 1.50; by mail 1.62	Sermons Which Have Won Souls 12mo, clo. 1.40; by mail 1.52	The Saloon-Keeper's Ledger 12mo, clo. 75c; by mail 83c
David and His Friends 12mo, clo. 1.50; by mail 1.62	Seven Times Around Jericho 12mo, clo. 75c; by mail 83c	The Sunday Evening Evangel 12mo, clo. 1.30; by mail 1.42
Hero Tales From Sacred Story 12mo, clo. 1.50; by mail 1.62	Spurgeon's Illustrated Anecdotes 12mo, clo. 1.20; by mail 1.32	The Unexpected Christ 12mo, clo. 1.40; by mail 1.62
John and His Friends 12mo, clo. 1.50; by mail 1.62	The Christian Gentleman 12mo, clo. 75c; by mail 83c	Twentieth Century Knighthood 12mo, clo. 75c; by mail 83c
My Young Man 12mo, clo. 75c; by mail 83c	The Fisherman and His Friends 12mo, clo. 1.50; by mail 1.62	The World's Childhood 12mo, clo. 1.30; by mail 1.42
On the Trail of Moses 12mo, clo. 1.20; by mail 1.32		Windows for Sermons 12mo, clo. 1.20; by mail 1.32
Paul and His Friends 12mo, clo. 1.50; by mail 1.62		

The Baptist Record

Jackson, Miss.

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Evangel

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Expected Christ
1.40; by mail 1.62
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75c; by mail 83c
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1.30; by mail 1.42
vs for Sermons
1.20; by mail 1.32

on, Miss.

awake pastors of the South writes:
"In order that I may start off
1917 properly, I want a few copies
of your printed matter on wills and
annuities. I desire to lay the mat-
ter before my congregation on the
first Sunday in January."

The other extract is from a bro-
ther who had already invested in one
of these annuity bonds, and sends
forward a \$3,000 check for another
of them with the following note:

"Enclosed you will find my check
for three thousand dollars (\$3,000)
for foreign missions. Please convert
into an annuity. I have succeeded in
selling my house and lot in ———
for this amount, and it gives me
great pleasure and even joy to turn
the money into this channel."

It is as clear as daylight that the
amount of money which our people
give in annual collections cannot be
made sufficient to take care of the
foreign mission enterprise which
Southern Baptists have projected.
Last year we needed 156 new mis-
sionaries to meet urgent situations
on the foreign field, to fill up gaps
which death had made and to relieve
the pressure on missionaries who
had broken down under their bur-
dens. The finances of the board did
not warrant the risk of sending more
than twelve new missionaries, al-
though there were scores who had
said that the Lord had called them
to go, and many of them could have
been sent during the year. The num-
ber was limited to these few because
the receipts did not justify sending
more, and to send more would make
certainly another debt on the Foreign
Board. The result has in some cases
been almost disastrous. Mission-
aries whom we failed to relieve have
completely collapsed, and glorious op-
portunities have passed. Southern
Baptists must in some way increase
their receipts to foreign missions.
This increase will have to be secured
in large part from some other source

BIG EATERS GET KIDNEY TROUBLE

Take Salts at First Sign of Bladder
Irritation or Back-
ache.

The American men and women
must guard constantly against Kid-
ney trouble, because we eat too much
and all our food is rich. Our blood
is filled with uric acid which the kid-
neys strive to filter out, they weaken
from overwork, become sluggish; the
eliminative tissues clog and the re-
sult is kidney trouble, bladder weak-
ness and a general decline in health.

When your kidneys feel like lumps
of lead; your back hurts or the urine
is cloudy, full of sediment or you are
obliged to seek relief two or three
times during the night; if you suffer
with sick headache or dizzy, nervous
spells, acid stomach, or you have
rheumatism when the weather is bad,
get from your pharmacist about four
ounces of Jad Salts; take a table-
spoonful in a glass of water before
breakfast for a few days and your
kidneys will then act fine. This fam-
ous salts is made from the acid of
grapes and lemon juice, combined
with lithia, and has been used for
generations to flush and stimulate
clogged kidneys; to neutralize the
acids in the urine so it no longer is
a source of irritation, thus ending
bladder disorders.

Jad Salts is inexpensive; cannot in-
jure, makes a delightful effervescent
lithia-water beverage, and belongs in
every home, because nobody can
make a mistake by having a good
kidney flushing any time.

than the annual offerings, and it is
necessary that in securing this in-
crease, we shall not interfere with
other things the denomination is do-
ing. Is there any way by which
this can be done, disaster to our for-
eign mission work be averted and
the glorious work be allowed to go
forward? There is a possible way,
and we have pointed this out in the
above suggestions about pastors
preaching on wills and annuities. If
they will secure the literature which
we have and preach on this subject,
telling their people how they can
thus help foreign missions, and how
sorely foreign missions needs this
help, their congregations will be de-
lighted and many will find that while
helping foreign missions, they can
by investing in these annuity bonds
greatly increase their own comfort.
There are thousands who would be
glad to invest in these annuity bonds
if they knew about them.

Brother pastors, let us hear from
you concerning this matter so impor-
tant to your foreign mission work.

LETTERS FROM RHEUMATICS

Possibly you have imagined that
you could never get your consent to
write a testimonial letter, but if you
have ever experienced the excruciat-
ing pains of Rheumatism you can at
least appreciate the feelings of those
who have been relieved of this ter-
rible disease by drinking the Mineral
Water from the justly celebrated
Shivar Spring at Shelton, S. C. This
water overcomes many diseases, in-
cluding Indigestion, Gout, Uric Acid,
Poisoning and Liver and Kidney dis-
eases, but no patrons of the Spring
are more enthusiastic in their praise
of this water than those who have
been relieved of their Rheumatism.
Hundreds of letters like the follow-
ing have been received by the Man-
agement:

Dr. Crosby, a South Carolina physician,
writes: "I have tested your Spring Wa-
ter in several cases of Rheumatism, Chro-
nic Indigestion, Kidney and Bladder Troubles
and in Nervous and Sick Headaches and find
that it has acted nicely in each case, and I
believe that if used continuously for a reason-
able time, will produce a permanent cure. It
will purify the blood, relieve debility, stimu-
late the action of the Liver, Kidneys and
Bladder, aiding them in throwing off all poi-
sonous matter."

Dr. Avant, of Savannah, writes: "I suffered
for years with a most aggravating form of
stomach disorder and consulted a number of
our best local physicians, went to Baltimore
and consulted specialists there, and still I was
not benefited. I had about despaired of living
when I began to use Shivar Spring Water and
in a short time was cured."

Mr. Rhodes, of Virginia, writes: "Please
send me ten gallons of Shivar Spring Water
quickly. I want it for Rheumatism. I know
of several who were cured of Rheumatism with
this water."

Editor Cunningham writes: "The water
has done more good than any medicine I have
ever taken for Rheumatism. Am entirely free
from pain."

Mr. McClam, of South Carolina, writes: "My
wife has been a sufferer from Rheumatism
and after drinking twenty gallons of your
Mineral Water was entirely cured of the hor-
rible disease."

Mr. Carter, of Virginia, writes: "Mrs. Car-
ter has had enlarged joints upon her hands,
caused by Rheumatism. Shivar Spring Water
removed every trace of the enlargement. The
water is simply excellent."

If you suffer with Rheumatism, or
with any chronic disease, accept the
guarantee offer below by signing your
name. Clip and mail to the
Shivar Spring,
Box 18-R, Shelton, S. C.

Gentlemen:
I accept your guarantee offer and
enclose herewith two dollars for ten
gallons of Shivar Mineral Water. I
agree to give it a fair trial, in ac-
cordance with instructions contained
in booklet you will send, and if it
fails to benefit my case you agree to
refund the price in full upon receipt
of the two empty demijohns which I
agree to return promptly.

Name
Address
Shipping Point
(Please write distinctly)



The Faithful Guide FROM Seed To Harvest HASTINGS' CATALOG for Spring 1917

In offering this
big new Cata-
log, which rep-
resents 27 years of
hard study of seed,
soil and Southern
climatic conditions,
we feel better pre-
pared than ever to be a
faithful guide to the
farmers of the South.

We feel that we deserve the confi-
dence you place in us, by depend-
ing on us to a large extent, for truth-
ful planting information. We have
used our position to gather it for your
advantage; threshing it out like wheat
and giving you only that which is valu-
able.

We want you to get your share
of this benefit,—so we'll send
you this book free. Write us
for it promptly.

H. G. HASTINGS CO.,
Atlanta, Ga.



—GENUINE FROST PROOF—
CABBAGE PLANTS
grown from the best seed obtainable, and will be sure to make heads. Full count,
good strong plants and safe delivery guaranteed.
Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Flat Dutch, and Drum Head.
Prices: \$30 for \$1.10; \$1,000 for \$2.00 postpaid. By express 1,000 to 4,000 for \$1.15 per thousand; in lots of
5,000 to 10,000 for \$1.00 per thousand; 15,000 to 25,000 for 90c per thousand. Beets, Onions and Lettuce plants
same price as Cabbage Plants. Write for Catalogue.
PIEDMONT PLANT COMPANY, Dept. 11, Albany Ga., and Greenville, S. C.

The WEEKLY BULLETIN BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee

Make the Lesson More
Interesting.
Get a Map.

MAPS FOR THE 1917 LESSONS.

For the first half of the year a map of New
Testament Palestine is needed; for the second
half, a map of Assyria.

The most popular is the Dollar Edition,
printed in colors on a good quality of muslin
and sent postpaid for \$1.00. Each is 36x58
inches in size.

If a larger and better grade is desired price
will be given on application.

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North
Nashville, Tennessee

Department of S. S. and B. Y. P. U.

Edited by E. G. HIGHTOWER

Material for this department should be sent to the editor at Hattiesburg, Miss. Report all matters of S. S. and B. Y. P. U. interest and present valuable experiences and ideas through these columns.

Editor's Foreword.

In assuming the duties of this department of The Record, the editor is very conscious of the honor conferred by the Publication Commission, and of the responsibility the position carries with it. Full well it is understood that no little effort will be required to keep the department fresh and full of interesting, readable matter. He, therefore, bespeaks for this page the hearty and regular support of the S. S. and B. Y. P. U. workers of the whole State.

Whatever happens in your Sunday School or B. Y. P. U. that would be of interest to Baptists of Mississippi this department wants. Publicity of local efforts and accomplishments is very helpful for three reasons: First, it encourages those unions and schools sending out the news, to greater works; second, it stimulates others to attempt more; third, the workers of all Mississippi are eager for the news of every advance in the kingdom of Christ and appreciate the opportunity of reading it.

It is therefore urged that you forward to the department editor at Hattiesburg, every item of interest, and that you help to make this page one of real value. It is your page and you can make it as live and interesting as you desire.

Field Work and S. S. Education in Mississippi.

On December 30th, the Sunday School Board made the following reports on field work and S. S. education in Mississippi: A-1 schools for the month (December), 0; total number of A-1 schools to date, 16; adult classes for the month, 3; present enrollment of Bible classes, 39. Our State ranks fifth in number of A-1 schools, those surpassing us being Georgia, Texas, Alabama, North Carolina. Georgia takes first place, with 32 A-1 schools.

The statement of teacher training work for the month ending December 30th, shows the following: Enrollment of students, 3; diplomas granted, 30; red seals awarded, 10; blue seals awarded, 5; total number of diplomas to date, 3,126; red seals

to date, 441; blue seals to date, 194. In post-graduate work there are 21 incomplete diplomas, and 12 complete. In diplomas held our State ranks fourth, Texas leading all with a total of 6,689.

Meridian Training School.

The third annual B. Y. P. U. training school of Meridian and suburbs will be in session from February 4 to 9, and a very attractive program has been arranged. A most excellent faculty has been selected. An earnest endeavor will be made to reach all the Baptist churches in Lauderdale county. The classes and faculty are as follows: "Training in the Baptist Spirit," taught by J. E. Byrd; "Training in Church Membership," taught by R. L. Powell, of Shreveport, La.; "The Junior B. Y. P. U. Manual," taught by E. E. Lee, of Dallas, Texas; "The Senior B. Y. P. U. Manual," taught by W. E. Holcomb.

Hattiesburg City B. Y. P. U.

Since the B. Y. P. U. training school, conducted by W. E. Holcomb and Harry L. Strickland, of Birmingham, Ala., in November, a complete organization of a city union has been effected and three enthusiastic meetings held. The following officers are serving the union: E. G. Hightower, president; Otis Eure, first vice-president; M. M. Simmons, second vice-president; Cecil Johnson, recording secretary; Lois Myers, corresponding secretary; Lillian Eure, city field worker; Amelia Thompson, treasurer; Trugen Beard, city field worker; Bernice Batson, chorister; Lucy Garner, pianist.

This makes the fourth city union now in the State, the others being at Jackson, Meridian and Laurel.

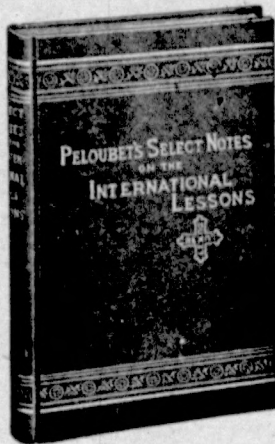
The State S. S. & B. Y. P. U. Convention will be held this year at Pontotoc, the second week in March. Every Sunday School and B. Y. P. U. should be planning now to send a delegation to this meeting. A complete program will be published in due time.

In the Mississippi Woman's College there are four B. Y. P. U's—all doing a good work. They are members of the Hattiesburg City Union.

The Union at Lumberton was recently revived by Rev. T. J. Moore, enlistment secretary of South Mississippi. There are bright prospects at Lumberton for a good year's work.

The Convention Board of Missions withdraws all aid from the church at Clarksdale, and for the first time in its history will endeavor to support itself. Resolutions of thanks for past favors were expressed by the church. It is a little struggling band. But the Lord is with them. They are united and harmonious in the work.

Sunday School Helps For 1917



Peloubet's Select Notes

on the International Lessons

Price, \$1.15 net;

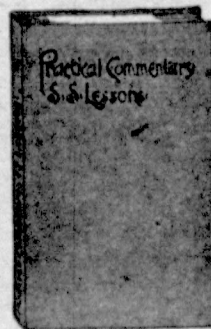
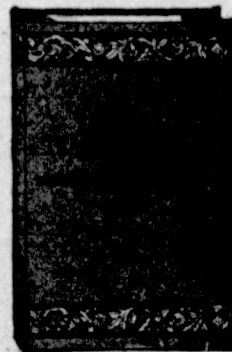
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Tarbell's Teachers' Guide

to the International Lessons

Price, \$1.15 net;

Postpaid, \$1.25



Arnold's Practical Commentary

on the International Lessons

Price, 50c net;

Postpaid, 60c

Coon's Self-Pronouncing Sunday School Commentary

Price, Cloth, 25c, postpaid; Morocco, 35c postpaid

Torey's Gist of the Lesson

Price, 25c postpaid



The Baptist Record Book Store

Jackson, Mississippi

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Hopes Women Will Adopt This Habit As Well As Men

Glass of hot water each morning helps us look and feel clean, sweet, fresh.

Happy, bright, alert—vigorous and vivacious, rosy complexion and freedom from illness are assured only by clean, healthy blood. If only every woman and likewise every man could realize the wonders of the morning inside bath, what a gratifying change would take place.

Instead of the thousands of sickly, anaemic-looking men, women and girls with pasty or muddy complexions; instead of the multitudes of "nerve wrecks," "rundowns," "brain fags" and pessimists we should see a virile, optimistic throng of rosy-cheeked people everywhere.

An inside bath is had by drinking, each morning before breakfast, a glass of real hot water with a teaspoonful of lime-stone phosphate in it to wash from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour fermentations and poisons, thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

Those subject to sick headache, biliousness, nasty breath, rheumatism, colds; and particularly those who have a pallid, sallow complexion and who are constipated very often, are urged to obtain a quarter pound of limestone phosphate at the drug store which will cost but a trifle but is sufficient to demonstrate the quick and remarkable change in both health and appearance awaiting those who practice internal sanitation. We must remember that inside cleanliness is more important than outside, because the skin does not absorb impurities to contaminate the blood, while the pores in the thirty feet of bowels do.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
SOUTHERN SEATING
CABINET COMPANY
JACKSON, TENNESSEE.

If YOU HAVE A COLD FOR LA GRIPPE
There's nothing better than
"WEEKS' BREAK-UP-A-COLD TABLETS"
They act promptly. Try them
once and you'll never be satisfied with any so-called "just as good." Price 25 cents.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SHALL BAPTISTS ABANDON BAPTISM?

By Augustine S. Carman.

(Continued from last week)

Politeness and Principle.

It would be pleasant to be able to yield any conviction of ours which did not commend itself to our friends, and to abrogate all religious rules of action which might seem to reflect on our relatives by marriage. It is an amiable quality of heart which leads a banker to accommodate his neighbor with bank loans on slender security. One cannot help admiring the breezy way in which the ward politician brushed aside the objection of his congressman that a certain measure would be unconstitutional, with the words, "Sure, how an' what's a little matter like the constitution atween friends?" But Baptists, unless we have come to be what a peppery old lady in our Ann Arbor church years ago called "Basswood Baptists," have always been accustomed to take their principles seriously. Not many of them can consent to regard the New Testament as a negligible factor in the determination of duty.

Consistent With Comity.

The true Baptist is a Christian first and afterward a Baptist. He does not spell Baptist with a big "B" and Christian with a little "c." He does not assume that all other Christians are willingly disobedient children of the Father. He recognizes that a devoted Christian may frankly admit that immersion alone was New Testament baptism and yet consciously believe that it is not obligatory or even advisable now. We gladly work with him in manifold forms of Christian service and love him as one whom Christ also loves, but we do not, and need not, sacrifice our conviction out of compliment to our brother who fails to have that conviction. It is not long since our Marietta church united in flawless harmony with a dozen other churches in evangelistic services. The writer had the joy of baptizing more than a hundred excellent converts and of offering our baptism and the assistance of himself and deacons to the other pastors. They repeatedly availed themselves of the offer and on one memorable afternoon at a beautiful service the Baptist, Congregational and Methodist pastors baptized candidates, eleven in all, with the most harmonious spirit prevailing.

The World's Need of the Baptist Witness.

In spite of such pleasing incidents as the foregoing, and of the large number of converts immersed in non-Baptist churches; in spite also of the fact that the candid scholarship of the world has conceded that New Testament baptism was immersion, there is still much of pseudo-scholarship and uncandid teaching whereby multitudes in other denominations are misled. There should therefore be no flinching from the consistent witness of Baptists to the truths for which the ordinance stands. It is not a mere question of historic fact that is at issue but an immensely important question of teaching as to the vital things involved in conversion and the Christian life. The initiation into church mem-

bership today is in most churches too casual and unimpressive a thing. The step from the world into the church is made as easy and unimpressing as possible. Baptists need still, not alone for themselves but for all bodies of Christians, to stand for the original character of the ordinance as a radical act, taken with solemn purpose by the individual for himself—a humbling act, if you please, wherein one sinks one's self and one's former life in the bold symbol given by our Lord with the significant words, "Thus it becometh us." Dr. Shailer Mathews has put it admirably in Missions for October, 1916:

"Loyalty to their conception of Christianity, the example of Jesus, its own symbolism, lead Baptists to hold that immersion is the most appropriate and eloquent symbol to express the new life that Christianity gives."

No Discourtesy to Others.

Christians who do not wish to be baptized by immersion have a wide choice of church homes. Meanwhile all of us are accustomed to welcome Christians of other denominations to our worship, our prayer meetings and to still more active service in many cases. We ourselves, when placed for a while where there is no Baptist church, will freely participate in the work of another church and aid it financially. But we do not expect for ourselves or for them, in such case, the full privilege of church membership or the right to vote. However welcome the guests in a home may be, some special prerogatives are reserved for the family, and the guest does not expect to give orders to the cook, or to pay the grocer, or to dictate the pattern of the wallpaper. It is usually considered that fealty to one's own home is a qualification rather than a disqualification for thoughtful courtesy to other homes and tender ministry to those who have no home. Why should the professed Christian to whom "all churches look alike," be commended while the man to whom "all homes look alike" is viewed with suspicion by society?

Other denominations freely admit that immersion is valid baptism. Any one from among them who desires to unite with a Baptist church can with clearest conscience submit to immersion. But Baptists cannot conscientiously accept for themselves or their churches, any but the New Testament mode. Is it right to ask them to adulterate their witness to an important teaching of the New Testament out of compliment to their friends? Is it fair to ask six millions of Baptists to alter their conscientious conviction and practice in order to gain a few thousands who might on that condition join them? Is it more important that Baptists continue in that which they feel honors Christ or that men be helped to avoid conspicuous and inconvenient and the discrediting of the "baptism" given them in unconscious infancy? And, really, are the brethren who propose the innovation kindling a luminary or are they lighting a fuse?—The Standard.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

Draughts Start Colds—**LUDEX'S** Stop Them

Keep Lúden's at home—at the office. Use at first sign of coughs, colds or "throat tickle." Often prevent serious illness.

In the "Yellow Box"—5c
W. H. LUDEN
Mfg. Confectioner
Reading, Pa.

LUDEX'S
MENTHOL CANDY COUGH DROPS

A Helpful Mistake.

"What do you suppose has come over my husband this morning, Sophia," exclaimed a conscientious little bride to the new servant. "I never saw him start down town so happy. He's whistling like a bird!" "I'm afraid I'm to blame, mum. I got the packages mixed this morning and gave him birdseed instead of his regular breakfast food, mum."—United Presbyterian.

POCKET S. S. COMMENTARY
For 1917. SELF-PRONOUNCING Edition on Lessons and Text for the whole year. Right to the point practical HELPS and Spiritual Explanations. Small in Size, Large in Suggestion and Fact. Daily Bible Readings for 1917, also Topics of Young People's Society, Motive, etc. Red Clo. 25c, Mor. 35c, Interl. for Notes 50c, postpaid. Stamps Taken. Agents wanted.

The Baptist Record,
Jackson, Miss.

CABBAGE PLANTS

Frost-proof; millions now ready for shipment. 500 postpaid, \$1.10; 1,000 postpaid, \$2.00. By express collect, 1,000 to 10,000, \$1.50 per thousand; 10,000 and over, \$1.25 per thousand. We ship the same day order received. Albany Plant & Seed Company, Albany, Ga.

TO DARKEN HAIR APPLY SAGE TEA

Look Young! Bring Back Its Natural Color, Gloss and Attractiveness.

Common garden sage brewed into a heavy tea with sulphur added, will turn gray, streaked and faded hair beautifully dark and luxuriant. Just a few applications will prove a revelation if your hair is fading, streaked or gray. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get a 50-cent bottle of Wyeth's Sage and Sulphur Compound at any drug store all ready for use. This is the old time recipe improved by the addition of other ingredients.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur Compound, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

This preparation is a delightful toilet requisite and is not intended for the cure, mitigation or prevention of disease.

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MEMPHIS NOON MEETING.

Ben Cox.

"Entreat the Lord for me, a sixteen-year-old heart in a body of seventy-six," wrote a Confederate veteran in a recent letter to the prayer meeting. He had made request for prayer sometime ago, and wrote this time, "My cup of joy has run over. When I wrote you several weeks ago I felt like I was on the verge of a collapse. Thank God! I have been able to continue to do the work of the Lord. I have had some disappointments that were worrying me, but they have resolved themselves into God's appointments."

A young woman writes, "The good Lord has heard and answered prayer, and has taken this sin away. Praise God from whom all blessings flow!"

A teacher in a northern college said, "God is beginning to answer my prayers, but not the way I expected." This refers to a serious domestic difficulty.

A Memphis broker testifies to the blessings received by him from the noon meeting.

A young man who was gloriously converted at the meeting sometime ago, wrote while spending Christmas with his family in another city, "I was never so happy at Christmas time. I now understand what it means. So many people say, 'You look so much better!' I would like to give my experience for you to tell for me at the meeting tomorrow, but the Lord has blessed me so wonderfully that I find it impossible to pen it on this cold paper."

At a recent meeting an unusual number of testimonials to answered prayer were made. A happy mother was there with her equally happy son by her side. The son had just been liberated from imprisonment. She had requested prayer for him many times. A man who used to live in Mexico testified that on the day before he was in deep financial trouble, and showed a telegram just received in answer to prayer which said, "Will have \$500 in your hands by tomorrow noon." A mother said, "You remember I asked your prayers for my son who was in South America. I wish to tell you the Lord has answered prayer and he is now back in this country—in Virginia." A woman who had been bereaved of her father and mother within thirty days was there with thanksgiving for the help she had received through the meeting. Another woman was there who was out of work and who was sent to a position after the meeting.

A Louisiana friend writes, "I wrote you sometime ago that I was suffering from an operation. Since the day I wrote you I have not suffered a single time and prior to that it seemed as though my suffering was more than I could bear. I want you to join with me in thanks to Him who has so wonderfully blessed me in answer to our prayers."

Many thrilling testimonies were brought at the annual thanksgiving meeting. One of the most interesting was from a man known as "Shorty," who had been recently converted at the City Mission, and who now works at the church. He said, "I ain't much to look at, but I thank

the Lord now that I got some good clothes and got five days of the Lord. The last five days have been the best days I ever spent. Up until Thursday night I believed I was insane, and while I was not a wicked man, I was an awful good drinker and that has been my downfall, but by the help of God from this time on I have changed, but it seems that it is almost a shame to offer myself. I ask the prayers of all the Christian people—I am young in the business—I am just now cleaning up, as it were. But I am going to get a monopoly on this thing and buy all the stock the good Lord has got to sell."

One morning a man came to the office in deep trouble. He had been a bookkeeper for ten years; was en route to his former home in the north from Florida, where he had had a good deal of sickness in the family. He reached Memphis with two trunks, a suitcase, wife and three children, and twenty-five cents in money. He was invited to bring his family that day to the noon-day lunch. Special prayer was made for them, and in two days a position was found for him, where he is now working. Money was provided from the prayer league fund to set them up housekeeping in a small way. It later transpired that he is a literary man who has produced several books.

About ten days before Christmas, 1915, a woman with two little children came to the noon-day prayer meeting, and was furnished with some clothing for herself and the children, and also some money from the prayer meeting. She requested prayer for her husband, who spent all or nearly all of his wages for drink. A day or two after Christmas the same year she brought the message that her husband came home sober and brought his week's wages. On Christmas day, 1916, she, with her husband and two little children, called on a member of the prayer league. They were all bright, happy and well dressed. She made the following statement: "My husband has quit drinking entirely and I am so happy I want to send my thanks to the members of the noon prayer meeting. I hope to come up there myself some day."

We are very desirous that praying people everywhere shall unite with us in prayer for the large host of people who are requesting prayer for sickness, financial trouble, domestic difficulties, etc. Hardly a day passes that we do not receive into the league members who live outside of Memphis. One morning recently, in the first mail came pledges from Colorado, Minnesota, Georgia and other states.

I wish here to correct a very erroneous impression that seems to obtain among some people; that is, that it is necessary to make contributions of money to be a member of the league. Nothing is further from the truth. There are absolutely no financial conditions connected with the league in any way. There are no dues, no collections taken, and no personal solicitation made of anyone whatsoever, save of the Lord, who has very graciously supplied our financial needs through many people in Memphis and a very large number who live in other places. Money comes in in different amounts, the

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HOME

Printed from large, clear Pica type, with marginal references, family record and maps. This HOME BIBLE is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with record for births, marriages and deaths. The best Bible obtainable for old folks, who need extra large, clear print and a light-weight book.

No. 2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles.

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THE BAPTIST RECORD,

Jackson, Miss.

Send me by mail, postpaid, one HOLMAN HOME BIBLE. I enclose \$3.00, according to your special postpaid price.

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Postoffice

Date.....191...

smallest we have received being two cents and the largest \$50.

Rev. C. McKay Smock, the new associate pastor, will conduct a personal workers' conference at 1:15 during the week, and the afternoon will be given to personal work.

The noon prayer meeting calendar giving the texts for every day this year has been published at considerable expense. These texts are generally used at the meeting. It also contains copies of some very famous paintings, and can be mailed out to those who are interested at twenty-five cents postpaid. All receipts from the sale of this calendar are applied to the benevolent fund.

Requests for folders and pledge blanks (which are free) testimonies to answered prayer and requests for prayer, voluntary offerings for practical benevolent work of the meeting, and other correspondence connected with it may be addressed to Benjamin Cox, Central Baptist church, Memphis, Tenn.

LADY TELLS SECRET

A well known lady gives the following recipe for gray hair: To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off. Adv.

STARKVILLE'S NEW PASTOR.

The coming of Brother J. D. Ray.

of Birmingham, Ala., to Starkville as pastor, will be quite an addition to the Master's militant forces in Mississippi. Ray is positive, aggressive, constructive in all kingdom interests; systematic, sympathetic, potential in every good word and work; indefatigable, energetic, enthusiastic in whatever he lays his hand.

He did a telling work while pastor at Birmingham and possibly a still greater work in the Birmingham Association at large.

As one who, while pastor at Bessemer, Ala., and a member of the same association, knew Brother Ray, and learned something of his work and worth, I wish to extend to him a brother's hand of greeting and welcome him into our midst; and at the same time bespeak for him the confidence and fellowship of the brotherhood throughout the State.

He will be found wide-awake in and fully aligned with all our organized work.

I dare say there are but few better informed men as to all the details of our general denominational work than he is.

I say this simply that he may be properly placed at once.

C. M. MORRIS.

Sumrall, Miss.

KEEP THE SKIN HEALTHY.

Skin diseases such as eczema, salt rheum, pimples, etc., are common in the South. Tetterine Salve is a godsend to the Southern people. It promptly corrects all skin troubles and keeps the skin in a healthy condition. It is fragrant and soothing to the skin. Buy a box and keep it handy. 50c a box. Sold by all druggists or by mail from SHUPTRINE COMPANY, Savannah, Ga.